

the Chaplain



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**MARCH-APRIL
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Back Cover: After Good Friday comes Easter. Photo by U.S. Navy.

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

Editor's Notes

GOD IS HERE, LET'S CELEBRATE *

J OHN Calvin somewhere in his writings says that the church has repeated resurrections. It must then also be true that the church and its historic faith suffer recurring crucifixions and such melancholy preliminaries as disaffection, defiance, betrayal, and desertion. In the light of such history one can more calmly mull over such aberrations as talk about the death of God, and the somber but intriguing information that in recent years more people have received Easter communion in Russia than in Great Britain.

Human beings can hunger for God but they also can be willfully perverse and obtuse in spiritual matters. A magnificent example like Job can declare: "Though He slay me, yet will I trust Him." But, there are others. Thomas Huxley, the eminent biologist, lost his small son. Charles Kingsley attempted to offer condolences and religious assurances to him. Huxley, who had no religious sympathies, answered flatly, "The absolute justice of the system of things is as clear to me as any scientific fact." It was a fierce declaration of independence but an irrelevance before the fact of a child's death for which there can be no satisfying answers. It brings to mind Albert Camus' observation that "each of us insists on being innocent (or free) at all cost, even if he has to accuse the whole human race and heaven itself . . ."

The felicitous topic used above for these notes for the Easter issue of *THE CHAPLAIN* is taken from a small book of prayers and praises. It is a particularly appropriate emphasis for this season and it is symbolically renewed each Lord's Day. Helmut Thielicke reminds us that "the Bible never talks about life everlasting as a condition that can be described; it simply makes the point that we shall be with the Lord and that we may see him face to face . . ."

Easter dramatically calls us to celebrate the fact that our Lord is alive and that He is with us everlastingly in worship and in all the common round of life.

—A.R.A.

* *Title of a book of prayers by Leslie F. Brandt, Concordia, 1969.*

A GUARD OF THE SEPULCHER

I was a Roman soldier in my prime;
Now age is on me and the yoke of time.
I saw your Risen Christ, for I am he
Who reached the hyssop to Him on the tree;
And I am one of two who watched beside
The Sepulcher of Him we crucified.

All that last night I watched with sleepless eyes;
Great stars arose and crept across the skies.
The world was all too still for mortal rest,
For pitiless thoughts were busy in the breast.
The night was long, so long, it seemed at last
I had grown old and a long life had passed.
Far off, the hills of Moab, touched with light,
Were swimming in the hollow of the night.
I saw Jerusalem all wrapped in cloud
Stretched like a dead thing folded in a shroud.

Once in the pauses of our whispered talk
I heard a something on the garden walk.
Perhaps it was a crisp leaf lightly stirred —
Perhaps the dream-note of a waking bird.
Then suddenly an angel burning white
Came down with earthquake in the breaking light,
And rolled the great stone from the Sepulcher,
And, lo, the Dead had risen with the day —
The Man of Mystery had gone His way.

Years have I wandered, carrying my shame;
Now let the tooth of time eat out my name.
For we, who all the wonder might have told,
Kept silence, for our mouths were stopt with gold.

— Edwin Markham

THE YOUNG ADULT

By H. L. Bergsma

Who is he? What does he think? What does he do?

I'D rather be a bad something, than a nothing!"

That was his philosophy, this hip-swinger giving me his idea of the reason for the attitudes of the young crowd. What was a nothing? "Anyone thirty plus, bored to tears, stuck in the rut of thinking that longer coffee breaks, more vacations, a name sign on the desk, a key to the wash-room, and a reserved parking place are the entrance to glory land." He said it with disdain. And, you know, he's probably right.

It was hard to admit he was right, because his appearance turned me off. Dirty, unkempt, barely meeting an acceptable standard... But he's a young adult, one of my boys with whom I work all day every day. My ministry is essentially to his generation. If I'm going to communicate

anything profitable about the Christ I proclaim, I'd better know my people. Who or what is this "young adult"?

Chaos

The young adults of 17-25 are constantly boiling and changing. They are going through a period of crystallization. They are trying out ways of coping with their experiences. As is necessarily the case, the ways of coping that they know best, are those learned from their parents. However the pressure is great to develop their own personal ways of handling experiences. This is true for two reasons. First, because at this age they need a sense of individual identity, and secondly, because their environment is so different from that of their parents when they were young adults. It is

Will he be the good citizen of tomorrow?

surprising that parents fail to see this. The mobility or rootlessness of our society contributes to the confusion of the young adult. It is no longer possible to react to situations "like grandpa used to do," or "like it's always been done in this country." Then rather than to spend more time together as a family to compensate for the wider impact of the family's mobility and the bigger world television brings into everyone's home, more and more activity takes place outside the home. And this is more true for the parents than the children. The parents of today can afford increasingly more than their parents had. They can golf, they can sit in bars and movies and go out to eat without major financial worry, and they bowl often more than once a week. And last but not perhaps most important, they can afford a babysitter and nursery school, to take the children away during inopportune moments. We live in the generation of the babysitter.

Normal young adults would be able to handle their unique situations if they had a secure foundation from which to evaluate their experience. The tragedy is that modern parents seem to have failed to implant a sense of order in their children. No rules seem to have been given this generation. No limitations have been inculcated, no disciplined guidelines established. And this is the core of the problem. I want to investigate it and discuss what can be done about it.

The young adult is in chaos—internally and externally. Young men continually come into my office and

say, "Chaplain, I'm going to tell you this and I want you to tell me if I'm sick." Confusion, vagueness, free-floating anxiety are the internal order of the day. A large contribution to the internal chaos is the lack of order externally. The adult role we want a young adult progressively to fill, is ambiguous. What does it mean to be an adult? Elementally it would seem to be that role of parental example that creates and maintains an orderly social structure. In fact, however, parents passively encourage "hippie" attitudes by being permissive and liberal. Yet, all the while they encourage the hip scene with their own lack of organization and stable convictions, parents are turned off by the external appearance of the swinging crowd because it is a threat to their facade of "accomplishment" which is almost wholly material and rarely concerned with personality development. The kids call this phony and they couldn't be more accurate. So they continue to dress offensively and adopt "shocking" attitudes thereby thumbing their noses at the phony respectable society.

The young adult craves control. He probably would never admit it, but he does. He's testing his responses and attitudes, finding out who he is and what is acceptable and unacceptable. He needs to have his limits defined. What has happened in the permissive society is that the young have pushed their parents, and the parents allowed themselves to be pushed; they've pushed the schools, and the schools have allowed themselves to be pushed; they've pushed urban society

and it allows itself to be pushed. And now they're pushing the government. Are they all revolutionaries intent upon destruction? Most of my young adults are pushing in order to find where the stable limits are!

Culture

We are creating a society of character disorders in our young by our refusal to define acceptable limit. If their conduct is unacceptable we must not allow it. A great deal of writing is done attempting to have society understand the young adult. Understanding is needed. But understanding must not be synonymous with condoning. Behavior must be understood; not all may be condoned. God set limits on his creatures. He told us that if we violate those limits he will terminate his relationship with us, and he does. He tells us if we are promiscuous we'll suffer for it socially, psychologically, and physically, and we do. He taught us that if we manipulate people we'll suffer for it, and we do. Honesty to God compels us to define limits for young people.

Recent statistics relating to the kinds of mental illness being treated at our mental hospitals show that because of the success of various new drugs, psychotics can now largely be outpatients. But the hospitals are still full since nearly 50 percent of the inpatients are character disorders that did not appear ten years ago. Much of the reason for this stems undoubtedly from the lack of limits placed upon recent young adults. Add to the overpermissiveness (which is largely wrong), the opinion of the young that much of the older generations' values are phony (which is largely right), and

an attitude is produced that says "what you really are is what you feel inside; the outside doesn't matter." The idea being that as long as you are noble inside, you can act and look like a bum outside. Unfortunately this is wholly wrong, and young people need to be told it is wrong.

What you are is how you *act* not how you feel. What you are is how you in fact operate. This is not only biblically true; it is pragmatically and psychologically sound. What is produced by a noble-inside-bum-outside is not the social ideal but rather a character disorder which is virtually unloved and untreatable, because such a character does not operate on the same values and standards that his society is built upon, but rather has his own, and feels no guilt regarding his disruptive behavior. He sees the source of the problem as outside himself and therefore pays no personal attention to its solution. With characteristic selfishness, he manipulates his environment and other people for his own benefit, and if it proves painful, he blames "them," and never learns from his experience. He therefore acts without inhibitions and freely expresses his own flexible value system by saying, "What pleases me is good; what doesn't is bad." He is indeed very hard to love and almost impossible to treat.

On the other hand the individual who is bad inside but noble outside may be some form of neurotic but is at least treatable and lovable. Christianity places obligation upon the adherent to examine both the inside and the outside for conformity to God's way, but I believe it is time to emphasize that, as Jesus said, what comes out of man defiles him. That is, how

he acts proves his character, and not merely his inner noble ideals. The young adult is often being sold this bill of goods which holds that it is the noble ideal not the noble act that is important. But the truth is that the measure of the man is the channeling and controlling of his urges and responses, not their mere existence.

There is yet another factor in the makeup of the young adult. He is in a today-tomorrow cultural transition. Young people are in the process of becoming adults. They are very eager to be considered adults but are largely unwilling to earn that status. Nor is it entirely their fault. They observe people in contemporary society constantly selling their future for gain now. A tremendous part of our advertising is the "fly-now-pay-later" type, and it is not surprising that our kids develop a "kicks-now-conform-later" attitude. In large measure the young adult is a "today" person with no present desire to become a tomorrow person. As such, they have a "today" value system which has no need of the form of things that secure other people's position. Some of this is good. I have noticed, for instance, that a chaplain can preach garbage in beautiful form and the adults will be impressed and even swayed. The young adult on the other hand will hear garbage in beautiful form and leave calling it garbage. I'm convinced this does not only happen in military chapels.

What is apparent is that the young adult needs help in becoming a true adult while not losing the positive values that his perspective affords him. But how? This is the question that needs urgent attention.

Conclusion

It is impossible to create a structure or program that will relate to the young adult universally. In fact such a framework will probably be very bad. The young adult must be related to as an individual first of all, stressing his uniqueness and potential as distinct from all others. But it may still be possible to cite some general principles.

An obvious conclusion is that those in positions of responsibility ought to create and maintain a sense of order. It is here that the military contributes very positively. Everyone knows that discipline and orderliness are an integral part of the military system. The philosophy behind this is obvious. It is necessary in order that the men can and will work as a team at all times but especially in moments of extremity. As such it is maintained for very pragmatic reasons. What is additionally contributed, however, may be vastly more important than is ever objectively seen, and that is the establishment of a sense of personal order in the serviceman. Many young men today suffer from an inability to measure or assign priorities in their personal lives. There is with them an unhealthy lack of meaning, purpose, and goals. At least what the military can do by demanding external order that is tied to a future goal, is to indicate the value and wisdom of a regulated, structured, purpose which may seep into the internal development of the individual.

If, however, you talk about military order to the young adult, you receive an almost universally negative response. There are times that such a response is justified. But it is usually

due to the failure of the individual to make a distinction between the discipline of authority or the discipline of the authoritarian. It is here that parents need to learn something. The order that is demanded by the authoritarian is a demand for adherence to a certain form, a form which usually doesn't take into account the personality development of the persons involved. Authoritarians are those people who have "power over" in spite of personal inadequacy or at least lacking any demonstration of justification for the exercise of the "power over." Parents and authority figures who demand an adherence to stated values while not adhering to those same values themselves, fall into this category. Young people rebel against this authoritarianism, and they have good reason to.

Authority on the other hand expresses a competence, or "power to" ability, and bases its command upon an ability of its own and a willingness to work at the same rigors it suggests. The difference between the authoritarian and authority is more of attitude or spirit than of results. Authority, whether found in the parent or in the military must exercise its power out of a constructive willingness to cooperate in the carrying out of the desired end.

There is an element of the exercise of authority in its healthy sense that is so important it constitutes a principle all of its own. The element is caring. This must underlie any exercise of authority of maintenance of an orderly structure. Whether it is in the military barracks or the living room, the major need in the experience of the alienated young is for authority that radiates caring; limiting that con-

vinces those limited that it is imposed for their constructive, personal good. The response to such caring is trust, and these two cement a bond that can survive the chaotic years.

Finally, an indispensable ingredient in the caring is the personal virtue of honesty. It's past time that parents can demand obedience from children for selfish motives. The young adult knows far more information about his culture and its pressures than children of earlier generations did. As such they tell the difference very keenly between the limits imposed because the parent sincerely cares for them, and those imposed by the parent who says he cares, but really fears being "shamed" by the child's appearance or behavior. And this principle holds for any authority worthy of the name. It is often his hypocrisy that sickens the astute young adult and makes him believe he is as alienated as he already has the tendency to feel during these turbulent years of change and development.

The authority of caring and honesty. The formula for the beginning of an agonizingly difficult job—but a job with no higher priority. END

RESULTS OF VIOLENT REVOLUTION

The present tendency to polarization in our political situation must be withstood lest it reach the violent point where everybody's freedom is threatened. For a revolution in a modern, technically efficient state would result in virtual dictatorship, no matter which side came out on top.

—Robert S. Paul in "Violent Revolution Is Obsolete."

Presbyterian Life, Jan. '70.

The Chaplain's Ministry of Prevention

By Louis G. Alder

CAN the military chaplain understand and fulfill his pastoral mission as a ministry of prevention as well as a ministry of response to those experiencing stress?

Thomas Klink discusses the value of "preventive medicine" as a model for pastoral ministry in his article, "Epidemiology and Prevention in Pastoral Work."¹ He suggests that the medical concepts of *epidemiology* (identification of recurrent patterns of influences which tend to evoke disorder), *disease* (a disorder of life casually related to both external and internal factors), and *prevention* (an effort to inhibit, interrupt, or modify the likelihood of disease), have value for the pastor in the understanding and implementation of his task. "...Such adaptation could evolve a systematic set of classificatory categories for sensitizing pastoral work, stimulating preventive/caring efforts and for generalizing experience from one set of solutions so that it may be applicable in others."²

Granted the value of that assumption for pastoral work in general, how does it relate to the military chaplain? This article will deal with the subject by describing three examples of military pastoral ministry aimed at prevention. After looking at these examples, two principles which are discernible in the case material will be examined.

Preventive Pastoral Work in a Basic Training Brigade

A chaplain reports that there was a high incidence of AWOL in the training brigade to which he was assigned. The commander initiated a systematic investigation into the problem. Research revealed

a characteristic pattern which described the type of soldier who absented himself without leave. Certain indicators consistently appeared. They were not *all* present in *all* who were in trouble. They were recurrent enough, however, to be suggestive. The following items seemed to be significant:

- a. Less than twenty years of age.
- b. Less than a tenth grade education.
- c. Record of job tenure of less than one year on any one job.
- d. Previous record of difficulty with civilian authorities; e.g. school or police.
- e. Less than a complete set of parents at home.

On the basis of this preliminary research, two actions were taken. Newly assigned men, identified by these indicators, were gathered early in the training cycle for a special orientation. The presence of one indicator, by itself, was not a basis for selection. However, if there was a degree of seriousness (e.g. serious trouble with police or school

Teaching young servicemen to face and cope with problems prevents facing more serious results

authorities) or a sufficient number of indicators present to raise a question about an individual's susceptibility to stress, he was scheduled for the special session. The meeting took place in the chapel center. The battalion commander spoke briefly about educational opportunities available to the men in the Army. He then told the men that he and all the noncommissioned officers and officer personnel were leaving and that the chaplain would speak to them. With this, he and all the cadre left the building.

The chaplain began his all-day orientation by inviting the men to smoke and drink coffee. He assured them what they said would be kept in the strictest confidence. He then explained that they were isolated for this orientation and that they had been isolated for a very important reason. (These men were assigned to different companies in the battalion.) He listed, one by one, the previously stated categories and asked the men to lift their hands if any of these applied to them. By the time he reached the last indicator, all hands were raised. The chaplain emphasized the mutuality that was evidenced in the group by calling attention to the "likenesses" that these men shared in common. He reiterated the promise of security by stressing the confidentiality of the relationship.

The chaplain next dealt with the problem of fraudulent enlistment.

He stated that if anyone had lied about his age or his civilian police record in order to enlist fraudulently, he could come to him within the next twenty-four hours and receive assistance in obtaining an administrative discharge. He emphasized the importance of doing this during the first week. The chaplain had command support for this offer of prompt action.

The rest of the day was spent in talking about problems related to basic training. It soon became apparent that in each group, fears about weapons and fears about physical training were uppermost in the minds of most of the men. The chaplain tried to deal with these questions and other concerns in as factual a manner as possible.

Follow-up was the name of the game for phase two of the program. The chaplain took special note of these men in the troop visitation program. He called the men together for one more group meeting halfway through the training program. These men were used as guides during "parent openhouse." Commanders insured that some of them were made platoon guides and acting leaders during the training program.

The chaplain was identified as friend and confidant. The commander made a special point of letting the men know that he was supporting the chaplain. An example of this was the specially marked helmet and position stake reserved on the firing line for the chaplain's use when he visited the men on the range.

The chaplain reports a "drastic reduction in the incidence of AWOL." Violations went from "extremely high to well at the negligible level."

Preventive Pastoral Work in a Unit

A chaplain with pastoral responsibility for a battalion reports a program similar to that employed in the training brigade. The battalion, like the brigade, experiences a high number of AWOL offenses among *newly assigned* personnel. Special efforts were made to identify indicators of those who were especially vulnerable to stress.

In this instance, indicators were obtained through the use of the Johnson Temperament Analysis. The unit chaplain began by giving the analysis to large groups of stockade prisoners; noting especially the scores of those who were AWOL offenders but who had no other criminal involvement. He discovered that these all scaled high in *anxiety*, *hostility*, *indecisiveness*, and *impulsiveness*. He assumed that the use of this inventory had identified a group of persons who were especially vulnerable to stress. Further, he hypothesized that they would identify "vulnerable" men in other settings.

The chaplain then began to administer the same test to newly assigned personnel as they arrived in the battalion. The test was given to small groups composed of no more than four to six men. They

What are the crises we all face? What particular ones does the serviceman face?

were told that the chaplain would be available for private counseling if they were curious about the results of the inventory. Many came back. Some proudly told their friends that they had to "pass a test in order to get into the unit" and that they were taken seriously as individuals in that battalion.

Follow-up work was done with those who scored *extreme* in the above cited problem areas. Procedure here was open-ended and permissive. It afforded areas of counseling for some, referrals to mental health professionals for others, closer liaison between chaplain and unit leaders regarding some of the men, and simply an expression of pastoral concern and an opportunity to talk for others.

The chaplain reports that the procedure and its good results gained the attention of all company commanders in the battalion, the first sergeants, the commander at the next higher echelon and the mental health people. "AWOLs dropped, stockage offenses almost disappeared, and morale rose."

Preventive Efforts at an Installation Level

This writer, while in clinical training, had the opportunity to work part-time at a medium sized military installation. A special attempt was made to extend pastoral care in a more significant way to incoming personnel. A shift was made away from an "orientation" session or interview and toward an emotionally supportive response to the newly assigned man.

Permissively and non-intrusively, focus was placed on the new man's feelings about what it meant to him to leave his last assignment and what it meant to him to move to this new station. Alert to the need and the desire for help when expressed, but seeking to avoid exploitation of either, an attempt was made to establish an open-ended relationship the man could use if he desired to do so. When counseling material developed, the meaning of what was involved in counseling was defined.³

Two impressions were carried away from that brief experiment. One had to do with the ease with which such an approach lent itself to short-term counseling. Some of the men were able to use this relationship as a bridge to productive problem-solving. Family and marriage problems were occasionally discussed. Some were concerned about problems of re-entry to family life after a long separation. Some helpful religious counseling developed, part of which grew into more formal religious instruction.

A second impression was the growing conviction that people

caught up in times of transition have strong feelings about being uprooted and that they need to work through these feelings before they will really be able to put down roots in their new assignment. These two impressions underscored the importance of the chaplain's initial interview with newly assigned personnel.

Implications for Pastoral Work

Two themes run through the above material. The first common occurrence is the ministry of the chaplain to men at a point of transition. In each instance, men were on the move. This was a time of significant change. These were newly assigned personnel who had come from civilian homes, other units/installations or overseas, hard-ship assignments that kept them from their families.

A central strategy for pastoral work is *intervention at times of transition*. It is not intrusive intervention in the sense of deep probing or interference. Rather, the pastor-chaplain makes himself available to his parishioner at a time when the parishioner may need and can often use the pastor's help.

The central tactic is *emotionally responsive conversation*. The pastor-chaplain is alert to those times when extraordinary things are going on for his people and to those times when their horizons are lifted above a concern for routine affairs. He asks, "Where, under these circumstances, can I relate to my people and their needs? Where are the points of intervention, *i.e.*, availability?"

Wayne Oates discusses the compassionate intervention of the pastor into the lives of his people at times of crises:⁴

The crises of everyday living—birth, redemption, work, marriage, and death—are the shared experiences of all people, one way or another. They are the common ventures of life in which "the whole creation has been groaning in travail together until now." (Romans 8:22)⁵

He discusses these under the scheme of Van Gennep's "rites of passage" suggesting the role of religion and of the pastor in giving proper significance to important times of transition in the lives of men. He discusses these crises under the rubric of Erikson's "epigenetic principle," suggesting that these are the critical times of growth and development and that the pastor should time his ministry in accordance with an understanding of the developmental tasks of his people. "Thus a sense of timing within the continuity of one's pilgrimage of selfhood becomes an epigenetic principle of pastoral care."⁶ He explains this as the establishment of a "durable relationship to individuals, small groups, and churches... a covenant of concern with them"⁷ as he participates with them in their coming to deal with their own personal history.

What does this say to the chaplain? It suggests that if he is alert

to these *times of passage* (significant changes through reassignment or shift in family relationships) he can "time" his ministry in a way that will make for more effective care and especially for prevention of problems through appropriate intervention.

Chaplain Klink distinguishes between primary and secondary prevention:

Primary prevention refers to those efforts which seek to reduce the effectiveness of external influences which tend toward disease and to general efforts which seek to augment the resources of the person in order to cope with malign influences without becoming diseased... Secondary prevention refers to any effort directed toward persons who have been *exposed* to normally disease-evoking influences.⁸

This ministry to newly assigned personnel can thus be seen essentially as a task of secondary prevention. The stress of transition is there. It can be, for many, the growing edge of personality development. But for others, it poses a special hazard. For some of these men, real grief is going on. The man who comes from civilian life into the Army or the

How does the chaplain help the young serviceman?

career family that has been uprooted from home, post, church, school, etc., to make one of its many moves, may well need help in "releasing" old ties and establishing new ones. (Mobility often results in "superficial" attachments and object relationships; a situation in which things and people are interchangeable from place to place without meaningful self-investment.) Or, as often happens, the man returning to his family from an overseas assignment may find that certain ways of doing things, certain divisions of labor, certain styles of relating that he once knew are no longer appropriate. Thus, the time of transition becomes an occasion for pastoral intervention. The chaplain can be alert to these times of passage and non-intrusively make himself available through personal interview, troop visitation or calling in the homes of newly arrived personnel. Of course, this is being done. The point is that it can be done more effectively if the chaplain is constantly alert to the needs and opportunities that are apparent at these times and with the view toward helping his people make the transition; giving them continuity with the past and a bridge to the future.

A second theme that recurs in the above material is the emphasis on "relationship." A *special* relationship with significant meaning is established with *certain* people. This is akin to *primary* prevention because it establishes something that can be rallied at a later time when people are exposed to more stress. It also undergirds a growing sus-

picion that regardless of technique, it is the relationship itself which is the primary means of help. Whether it was a technique of focusing on special circumstantial indicators for potential AWOLs, or a technique of interviewing incoming personnel or a technique of testing for indications of trouble, the important thing was the special relationship between the chaplain and the man. Because of this relationship, the man felt *individual* significance in a *group*; a sense of individuality that helped overcome his fear of being depersonalized.

A special report on continuing education for U.S. Navy chaplains is appropriately titled: "Relationship, the Medium of Help."⁹ It describes the development of courses of study for Navy chaplains "with the specific goal in mind of helping the chaplain increase his skills in *relationships* with other Navy personnel, using *himself* to establish a relationship of openness, permissiveness, understanding, and acceptance with those he sees every day on the job and those who are troubled and come to him for help."¹⁰ Much of the success of the "family doctor" was found in the fact that he prescribed "himself," in liberal doses if necessary, to establish a climate or relationship of healing. Much of the effectiveness of pastoral work depends on the genuine concern of the pastor for his people and his skill in communicating that concern. The chaplain has a unique ministry or relationship. Through that relationship he can communicate the acceptance and understanding that helps the parishioner mobilize his resources, stabilize himself, and use crisis as a cutting edge for growth.

Conclusion

This paper has raised the issue of prevention as an important pastoral task. This work of prevention was illustrated by examples of pastoral leadership in a military environment. The conclusion that grows out of these examples is that the chaplain, by establishing and deepening a caring relationship with his people at significant times of transition can do an effective task of primary and secondary prevention and that one of the most important places this can happen is at the point of ministry to newly assigned personnel.

NOTES

1. Thomas W. Klink, "Epidemiology and Prevention in Pastoral Work." *Journal of Pastoral Care*, XXI (Dec. 1967, No. 4) pp. 220-228.

2. *Op. Cit.* p. 228

3. Although "case-finding" was not the purpose here, the pastoral response was similar in many ways to what Hiltner calls "pre-counseling." (Seward Hiltner, *Pastoral Counseling*, Abingdon, 1949, pp. 133-134) He lists these emphases of pre-counseling: (1) Help is offered in such a way that it may be as easily refused as accepted. (2) It defines in advance as a means toward

(Continued on page 27)

A Visit With

Chaplain Patrick J. Ryan

By Caspar Nannes

**Fifth in a series of visits with former
Chiefs of Chaplains by Caspar Nannes**

A SHORT time before the Battle of Salerno, Italy, was to take place in World War II a young soldier came to Army Chaplain Patrick J. Ryan. "Father," he said, "we are going into action in about three hours. We would like to go to mass and to receive communion."

Ryan quickly reacted. "Get your men and we will have mass in ten minutes."

Within the time set a group of about forty men gathered around the improvised altar before a tree. Roaring by them were tanks; all around them was the cannonading of big guns. It was bedlam. Calmly, solemnly, Ryan offered the mass and gave holy communion to the soldiers and officers.

"Never have I seen a group with more extreme devotion and piety,"

the chaplain recently recalled. "That night about half of them were killed."

Memorable as that incident was, it fitted into Ryan's broader battle experiences of the Italian campaign. He was with the Fifth Army as its head chaplain, serving under General Mark Clark. When the Fifth Army hit the beach at Salerno, the Litchfield, Minnesota, native was with them. "It was very rough going for three or four days," Ryan said. "We were nearly pushed back into the sea. We had to bring up the battleships for artillery."

The graduate of St. Thomas College, St. Paul, Minnesota, then observed that the Americans finally pushed out and eventually took Naples and Caserta in the north. "That spring we took an end run around and came to Anzio, the roughest spot in the war. It was eight miles by ten miles and

there was not an inch that the Germans could not reach by artillery. It was tough, but we finally broke out and went on to take Rome. What a thrill!"

The thrill was later somewhat tempered when Ryan, seeking to be the first of his group to kiss the ring of Pope Pius XII at an audience was beaten out "by some damn Britisher who got in ahead of me."

The former Army Chief of Chaplains, 1954-1958, who still retains a roguish twinkle in his eyes, somewhat inadvertently entered the chaplaincy. Following his graduation from St. Paul Catholic Seminary in 1927, he became an assistant priest at Saint Helena's Parish in Minneapolis, Minnesota. Within the parish boundaries was a Veterans Administration Hospital, and it was the duty of the junior assistant to do part-time work there. The pay, \$1 a year, was made in four installments. Ryan still has some of the checks sent to him for 23 cents and 27 cents.

Since there were vacancies for Catholic chaplains in the Army Chaplains Reserves, several reserve officers told Ryan in 1928, "Let us get you a commission." They did so, and the priest became a reserve chaplain officer.

In November, 1928, he received a letter asking him to become a regular Army chaplain. Ryan accepted the offer, and began a career that lasted thirty years. He retired November 1, 1958, as Army Chief of Chaplains.

HIS early experiences were as memorable as the later ones. Assigned to Fort Leavenworth for training, the only chaplain in training, the neophyte met Brigadier General Edward King,

commanding general of the post. An All-American football star at West Point, King was a tremendous physical specimen—six feet four inches and 215 pounds of lean, hard muscles.

"Now, young man," King said, "where are you going to stay?"

"I have some quarters behind the chapel," Ryan explained.

"If there is anything you need, just let us know," King added.

"Oh, all I need is a chair and a desk and a bed," the chaplain trainee said.

"Young man, you are wrong," King thundered, "In the Army take everything you can get and when the pick-in's are slim, don't kick."

The General supplemented this advice with even more trenchant views when Ryan was preparing to leave Fort Leavenworth for Fort Riley, Kansas.

"Young man, you are going to Fort Riley," King said. "I just came from there and I was in command. At Fort Riley you have the hard-drinking and hard-riding cavalry, and then you have the others. You get in with the others. Always remember, wherever you go as a chaplain, you are the spiritual commanding officer."

In looking back at this three decades in the Army chaplaincy, Ryan accounts his most thrilling moment when the Americans forced the Germans to surrender in northern Italy in 1945. This was followed by probably his most sensitive assignment. Noting that there were about eight hundred ministers in the German group, he said only a few were official chaplains while most of them were enlisted men in the medical corps who functioned in secret as chaplains.

Ryan went to General Lucien Truscott, Fifth Army Commanding Of-



**Chaplain (MG) Patrick J. Ryan,
USA**

ficer, and said he would like to handle the ministers. Truscott replied, "You have carte blanche."

The American immediately called in the prison camp commander, a German general, who entered the bombed building where Ryan was sitting on a crate and formally saluted.

"You will relieve every minister in this compound of every duty except a spiritual, religious duty," he sternly told the German officer. "Then you will make a survey of this compound (about 100,000 men) and establish sites where religious services can be held on Sundays. You will announce in your bulletin the time and places of these services."

To all of which the General meekly responded, "Yes, sir."

Another memory Ryan retains of the Italian campaign is a dinner he had with General Mark Clark the night before the monastery at Monte Cassino was bombed.

"General Clark sent for me to have dinner with him, just the two of us," the priest recalled. "At the meal Clark, for whom I have the greatest esteem and admiration, said, 'Pat, I want you to know that the Cassino monastery will be bombed tomorrow, and I want you to know that I was against it.'"

Ryan pointed out that the bombing of the monastery showed how futile it was to hit a noncombat area. "Immediately after the bombing the Germans went in and fortified the ruins and we could never take it. But, perhaps, the venture had a good side for I do think the lesson learned there saved Rome from being bombed."

THE priest was in a far different area of the world when he learned of his appointment as Army Chief of Chaplains. Before that he had served as Deputy Chief of Chaplains twice, in 1946-47 and 1952-54. He was lounging in the BOQ at Taegu in Korea, from where he was to go out to the troops but had been weathered in, when a call came from Tokyo. It was from General Tom Hickey, Chief of Staff, who congratulated Ryan on his appointment.

"It was quite a thrill," the latter said, adding the actual promotion did not take place until several months later. General L. L. Lemnitzer swore Ryan in as Army Chief of Chaplains in May, 1954.

As Chief of Chaplains, Ryan found

his major problem was to construct permanent chapels. Until then makeshift buildings had done but at this point the need for regular, solid places of worship was acute.

Another problem facing Ryan, who had been named a domestic prelate with the title of the Right Reverend Monsignor in 1947, was the recruitment of Catholic chaplains.

"Catholic chaplains were always in short supply in the Army," he explained. "This was not for lack of initiative on the part of the priests but the bishops, faced with a shortage of priests in their dioceses, were reluctant to let any of them go."

Ryan is convinced that the chaplaincy is "one of the greatest fields of religious work in America. For the good of the minister concerned, he should put in at least one stint in the military service. It broadens and gives you an idea of discipline and order and qualifies you for a more effective ministry in civilian life."

Another great World War II general who Ryan admires is General Alfred Gruenther. They were at St. Thomas College together, Gruenther as a senior and Ryan as a freshman. The former was a cadet officer there.

"Gruenther would always bring up the fact that we were schoolmates," the chaplain recalled. "He was a terrific brain. But I remember most that our cadet company beat out his company for the school trophy."

Ryan was with the Third Infantry Division at Fort Lewis, Washington, when Pearl Harbor occurred. The division went on with its amphibious training and in February, 1942, moved to Fort Ord, California. From there the group went to Camp Pickett, Virginia, and then, in November, 1942,

was sent to French Morocco.

"We were in the first invasion of the war. We took Fedala, French Morocco, and then Casablanca and Rabat. The group from the north consolidated with us east of Rabat."

Since his retirement from the chaplaincy in 1958, Ryan has been active in many ways. He first came to the *Catholic Digest*, whose center is at St. Thomas College, as vice-president. Currently he is on its advisory board doing promotion, public relations, and management work. A fine speaker, he is called upon frequently to deliver sermons at different Army installations and at churches. Two years ago he gave the kickoff speech for religious emphasis week at Fort Hood, Texas.

The Washington resident, who served as chaplain at Walter Reed Hospital from 1935-39, has received several honorary degrees, and is also a Kentucky colonel, a title he certainly enjoys.

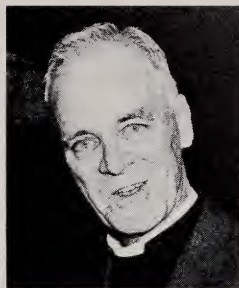
He received the Distinguished Service Medal "for exceptionally meritorious service in a duty of great responsibility, April 2, 1946, to October 31, 1958" and a citation from the Association of the Army "for exceptional service in support of the national defense" this year. He has numerous other honors, including the St. Francis Xavier Medal from Xavier University in 1958 and the award of the Union of Orthodox Jewish Congregations of America the very same year, 1958.

The former Army Chief of Chaplains will continue to live at 3839 Massachusetts Avenue, N.W., Washington, in what may be facetiously termed "retirement."

END

Preaching Clinic

By James T. Cleland



Spring Practice

ONE spring evening, some years ago, I was sitting with one of the football coaches at Duke, a man of quiet reserve and few words. I asked him: "What are you trying to do in spring practice?" He answered: "Oh, we're just getting ready." I queried: "Ready for what?" He replied: "Getting ready for the regular season in the fall." And, like Archimedes, I said to myself "Eureka! (I've got it!). There's a sermon for Lent."

In preparation, I did some research in the pigskin commentaries. Thanks to one of the assistant coaches I checked books on how to play foot-

ball by experts of the caliber of Bobby Dodd, late of Georgia Tech, and Bernie Biermann, late of Minnesota. I even read part of a volume by that veteran coach Dana X. Bible, who seemed to have the kind of name that might help a man with a sermon. I checked what they all had to say under "Spring Training," and found that they agreed on two major points: First, the foundation of a successful football team is usually laid during spring practice. Second, spring training should be the time when the fundamentals are stressed to the nth degree. Let us play with this analogy.

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

WE'RE just getting ready." That's what Lent is. That is what Lent is. What is the derivation of Lent? It comes from the old English "lenc-ten," which just means "spring." The Lenten season is the spring season. The Lenten season is spring practice. "We're just getting ready." For what? Partly for Holy Week; more particularly for Good Friday; but primarily for Easter, the real birthday of our religion. The church in its wisdom realizes that we should not approach its great moments unprepared in spirit. Therefore, before the birth of Christ it sets aside four weeks to prepare for his coming; hence, the four Sundays in Advent. And before the mystery of the Resurrection when joy dispelled gloom, and sorrow and sighing were done away—it sets aside forty weekdays and six Sundays to prepare us for Easter.

A letter-writer in giving some advice to his young friend Timothy, who was having trouble acting as a Bishop, wrote: "train for the religious life" (1 Timothy 4:7, Moffatt). The writer took his metaphor from physical training; in fact, he goes on to mention "bodily exercise." This is in line with other New Testament metaphors. Listen to Paul speaking as a boxer: "I do not plant my blows upon the empty air" (1 Corinthians 9:26, Moffatt). He is neither a shadow-boxer nor an inept fighter; he lands his punches—as his enemies knew. Just before this pugilistic reference, Paul used a track analogy: "I run without swerving." He knows, too, that he must go into training for the religious life: "I maul and master my body": (1 Corinthians 9:27, Moffatt). Maybe he wrote his own epitaph: "I have fought the good fight, I have finished

the race, . . ." (2 Timothy 4:7). "Fight the Good Fight" could be a sound Lenten hymn.

There is a serious, intentional discipline to the religious life. A Christian must exercise his spirit to keep it in good condition. He can no more expect to enjoy spiritual blessedness without spiritual discipline than an athlete who refuses to train can expect to win, with any degree of consistency. The careful observance of the Lenten season is as important for the complete entrance of the spirit into the blessedness of Easter as spring practice is for a football team's success in the fall season.

YOU have an inevitable question in response to all this: "All right; but *how* should I observe Lent?"

Since Lent has historically been linked with fasting and refraining from various practices, legitimately indulged in at other times of the year, it is usually connected with "giving up"—for example: candy, smoking, playing cards, movies, dancing. It is refraining from appreciated joys, *ad maiorem gloriam Dei*. But, remember, we don't have to give them up on Sundays! (There are six Sundays in Lent, but not one of them is *of* Lent). And note: It is not the giving up of sins—not even little, minor sins. These, however tiny, are never valid for a Christian, never ever. Lent is a temporary giving up of what is quite legitimate as a symbol of our primary dedication to God.

I would not deny the value of this kind of training. It has both historic precedent and personal satisfaction to prove its usefulness. But this approach *alone* is too negative. Let us turn to a positive method of observ-

ance. Let us do something for God and his Christ that is more than we are in the habit of doing. Do you remember what the football coaches wrote? "Spring training should be the time when the fundamentals are stressed to the nth degree." What are some of these fundamentals for the Christian?

There is our knowledge of the Christian faith. Have we ever read the gospels, slowly, systematically, with time-out for reflection? Have we recently read a Life of Jesus? There are all kinds written by Jews and by Gentiles, by economists and by dramatists, by followers of Barth and by disciples of Bultmann. Have we ever thought of the influences that played on Jesus in the "unknown years," between his birth at Bethlehem and his baptism in the Jordan? Devote fifteen to twenty minutes a day to increasing your knowledge of this strange Jew whom men call the God-man.

There is our service by sharing ourselves with our neighbors, especially those who need someone to lean upon. Ask about unusual places where you can give a cup of cold water or a pat on the back. There is a tale of someone who said to Jesus: "I would like to know you better." Do you know how Jesus answered? "If you would know me, go work in my vineyard." Do you know all the corners of your vineyard?

There is our worship. There will be special services during Lent, extra chances to be guests at the Table of the Lord. But let us think, just now, of our private prayers. Do we find it difficult to pray? A student at Oxford did. He told his father about it. His father, who was Professor of Divinity at

Edinburgh University, began to write prayers for his son, every now and again, through his four-year course. The student saved them and persuaded his father to publish the best of them for other students: thirty-one for the morning, thirty-one for the evening, and two for the Lord's Day. Over half a million copies of that prayer book have been sold. It is John Baillie's *A Diary of Private Prayer*. It speaks our language. It is still in print. I give away a dozen copies every year.

Study, service, prayer. These are three fundamentals in getting ready for Easter.

TRAIN for the religious life." These words are as true for us as they were for Timothy. Do you older chaplains recall the speech of the Navy commander in the World War II movie: *In Which We Serve*, at the commissioning of a British destroyer? "This will be a disciplined ship and a happy ship. In order to be a happy ship, it will be a disciplined ship." The Christian word for *happiness* is *blessedness*. A happy Christian, a blessed Christian, is a disciplined Christian. He is one who comes to Easter disciplined in mind and spirit, because he has accompanied the Christ—in study, in service, in prayer—from Galilee to Judea; across the Jordan; through Jericho; from the dinner table of Zacchaeus to a home on the outskirts of Jerusalem where lived a man and his two sisters: Lazarus and Martha and Mary. He has thrilled at the triumphal entry into Jerusalem and listened to the dispute in the Temple court, where Jesus won every encounter and yet lost the sup-

(Continued on page 31)

The Profession of Arms -- Hypocrisy?

By Hinson MacLeod

IN these critical days, many writers are presenting for publication very thoughtful articles relating to the profession of arms and the ethics of the "warrior." Society must always be under the tension to seek a better way, and when the tension loses its disturbing force, it is well to have such articles as timely reminders of man's tragic, sinful situation on this wayside planet.

Mussolini said in the early 1930s: "War alone brings all human energies to their highest tension, and sets a seal of nobility on the people who have the virtue to face it." This is, of course, dangerous rubbish. War does not ennoble as some of us have learned from bitter experience. Kant's view that war has made more bad people than it has destroyed is probably nearer the mark; but we are not so sure that some writers have the last word in their implication that *all* preparation is bad. Although war certainly does not ennoble, the *preparation* of men to fight in it almost certainly can and very often does.

"The military virtues," wrote Toyn-

bee, "confront us as a monumental fact which cannot be whittled down or explained away...they are virtues in every walk of life...nonetheless virtues for being jewels set in blood and iron." They include such qualities as courage, fortitude, loyalty.

Sir J. W. Hackett has implied that these qualities have a functional significance as well. While people may hope to meet these virtues in everyday life, in the profession of arms they are functionally indispensable. The training, the group organizations, the whole pattern of life of the professional man at arms is designed in a deliberate effort to foster them, not only because they are morally desirable in themselves, but because they contribute to military efficiency. Consequently, the moral tone in a military group is often higher than in other professional groups where the existence of these qualities is desirable, but not functionally essential. This may be one reason why "officers and men" do not find it easy at first to settle down in civilian life where the functional aspects of moral obligation

are less apparent, and the moral tone lower in some important respects than that to which they are accustomed.

Given conditions in the world as they are, fighting is bound to take place, and sometimes the only hope of avoiding something worse may lie in taking a hand in it. This has been said many times, but it seems significant that the trend is more and more toward a position in which the main purpose of the profession of arms is not to win wars, but to avoid them; that is to say, by limited, timely warfare, to lessen the risk of that global war everybody fears. The "constabulary concept" of which Janowitz wrote, and on which Mr. Huntington comments in his *The Soldier and the State*, seems to be the direction in which the military component is moving. Within such a concept, the function and the duty of the military profession remains the same—the orderly application of armed force—and the soldier's duty is to develop his skill in the management of violence to the utmost and to act as the true subordinate of the properly constituted authority.

Given the fact that man obstinately remains what he is rather than what he ought to be, the necessity of the profession of arms is a constant reminder that this is so, and the frustration and rancor it arouses in the "radical breast" is understandable.

The "kind of hypocrisy" accusation directed from time to time toward professional religious men in the armed forces may be applicable to some, although one seldom meets a chaplain who is not constantly struggling with his role within the military. It may be when he ceases to think about it, he accordingly becomes less useful

as a minister, but this is a far cry from the brand of being simply a play actor—a hypocrite. His situation is not simple, and it may well be that the holy pacifist attitude is a misreading of Christ's intention for every situation. When men face one another in their naked selfishness without moral and spiritual bonds, they take the law into their own hands and the result is a very crude justice indeed. Man reaches beyond that, as Reinhold Niebuhr succinctly stated, "only when he has achieved some substantial moral community." This is achieved, however imperfectly, where we find ordered society, and is preserved and sustained in this world of struggling self-centered men, by power.

We are not convinced that some order in which good faith, freedom, and truth can find a place would be counter to the position of Jesus in the tragic hours of history, and we are fairly certain that this *was* the position of the early Church as expressed by St. Ambrose and St. Augustine. The record, incidentally, of the action of Jesus Christ in the Gospels show him forbearing to soldiers, even kind. He was rough with politicians, lawyers, financiers, professors—and even some divines. As Paul Geren observed, "Only one thing is necessary; for love's sake, it must be done."

Probably all the writers who question the particular antecedent stance would agree with the general thesis that in the *long run*, society gets from its armed services what it impertunes. What it asks for tends to be a reflection of what it is. "When a country looks at its fighting forces, it is looking in a mirror: if the mirror is a true one, the face that it sees there will be its own."

END

Why Not Try Writing That Article?

By Richard D. Miller

A frequent complaint among military chaplains centers on the vague and sometimes erroneous conceptions civilian pastors and laymen have about the chaplain's ministry. Even if we grant that our complaint is valid, we are not blameless. There are communication channels that we have been remiss in employing. I would name specifically the newspaper, the magazine, radio, and television.

This article is intended to serve as a "kick in the pants" to the many chaplains whose talents as communicators in these media are unused simply because they have never begun. An experienced writer or broadcaster could offer how-to-do-it hints. I can only offer this account of how one chaplain finally got started.

The possibility of expanding my ministry through the mass media began when I saw *my* article and *my* name published in *Time* magazine. So it was only a letter to the Editor. Many times I had said, "Why don't you

write a letter to the editor about that?" But never before had I done it. When I finally did write that first letter and got it published, I began to say, "Why don't you write something for publication?" But I never did that either.

Until several years later anyway, when I was in Vietnam for a year without my family and with time that pleaded for fulfillment. But that story a bit later.

Throughout my career journalism has been an avocation. At two bases of assignment I edited chapel newsletters. Preparing weekly publicity releases to the base and local newspapers usually was my responsibility.

Then my interest in films, especially how some films might be used to proclaim the "good news," led me to writing film reviews that concluded with questions for suggested discussion or contemplation. The reviews were used with film series conducted in the chapel and others were distributed at the base theater before the showing of significant films.



A panel on the program, "Late Show Review," described in the article. Shown L-R: Chaplain, LTC, Richard D. Miller (author); CPT Leonard Gerstein (medical doctor, Chanute AFB, Ill.); Dr. R. Benjamin Garrison, pastor of Wesley Church, Champaign, Ill.

During this period I was elected to the Religious Radio-TV Committee of East Central Illinois. I had appeared twice on the WCIA-TV (CBS affiliate in Champaign) "Reflections" program. "Reflections" was a three-and-a-half minute spot at the conclusion of the prime time Sunday 10:30 P.M. news program. Since the time provided was within the context of a news program, participating clergymen were requested to "reflect" on some aspect of the past week's news from a religious or moral viewpoint. We discovered that this concept was very difficult to communicate to many of the clergy. Despite our extensive efforts to convey the concept we still

had many moral lectures, mini-sermons and vapid devotionals. When a clergyman accepted the challenge and did his homework, however, a positive audience response was reflected in letters to the station.

THE program committee of WCIA-TV gave their approval to my suggestion for another program to be called "Late Show Review." The format was a panel or "talk show." They allowed me to select the movies to be reviewed, choose the panel for each program, and to serve as host and moderator.

The half-hour program was taped and played immediately after the late

show movie on an average of five nights monthly. Included on each panel was at least one clergyman and an additional member or two from the community who had some special relationship to the theme of the movie.

Ross Randolph, state director of public safety and a friend of Father Dismas appeared on the review for "The Hoodlum Priest." Colonel Dean Hess spoke via recorded telephone conversation when we reviewed the film based on his life story, "Battle Hymn."

The "Review's" purpose was to discuss the artistic, moral, and religious aspects of each film. In a brief opening statement that I wrote for each program, I suggested a point of departure for the discussion. I planned and moderated over fifty shows before I left the area for Vietnam. For your encouragement I emphasize that I had had no training in television. With "fear and trembling" I simply began. But I still was putting off writing that article.

It was while in Vietnam that I wrote a 450-word feature on the funeral of a Vietnamese pastor killed when his motorbike was sideswiped by an army truck. Chaplain, Captain, Harold Elliott had taken pictures at the funeral and I sent them with the article to *Presbyterian Life*. My now ancient resolve to attempt an article for publication was finally fulfilled.

Happiness is an acceptance letter

...and a check! Chaplain Elliott and I celebrated by going to the Navy Club in downtown Danang for a steak dinner.

WITHIN a few months I had submitted another piece to *Presbyterian Life*. This one was about my relationship with the Buddhist chaplain at Danang and a visit to the Children's Day Festival at the orphanage-school he directed. It was also accepted along with a photo by an Air Force photographer.

I am deeply committed to the task of communicating the gospel through modern media. I suspect there are many chaplains who share that commitment and have latent talents that are presently unused because of procrastination.

A few chaplains have done considerable writing for publication. I suspect most chaplains, however, are still saying as I did for so long, "Someday I'm going to write that article."

Radio and television stations are looking for creative ideas from the religious community. About two thousand religious magazines and newspapers are published regularly in the United States. Most of them would be eager to receive thoughtful articles from chaplains. Begin with your own denomination. Chaplains have experiences that should be shared and opinions that need to be heard. So go to your typewriter . . .

SUGGESTED HELPS

Christian Journalism for Today by Benjamin P. Browne. Judson Press. 1952.

Techniques of Christian Writing by Benjamin P. Browne. Judson Press. 1960.

- Writing for Christian Publications* by Edith Tiller Osteyce. Judson Press. 1953 (out of print).
- Religious Television: What to Do and How* by Everett G. Parker. Harper & Row. 1961.
- Writing for the Religious Market* by Roland E. Wolseley. Association Press. 1956 (out of print).
- The Writer's Handbook* by A. S. Burack. Editor, *Writer*, Inc. Annual Edition.
- The Writer's Market* by Kirk Polking, Editor, *Writer's Digest*. Annual Edition.

THE CHAPLAIN'S MINISTRY OF PREVENTION

(Continued from page 14)

creating that (counseling) relationship—if the parishioner needs it. (3) Once the pastor's role has been defined, he is content to wait. (4) The pastor is alert to evidences of the desire to help, but he does not exploit them.

4. Wayne Oates, *The Christian Pastor*, Westminster, Philadelphia, 1964, Chapter One.

5. *Ibid.*, p. 1.

6. *Ibid.*, p. 8.

7. *Ibid.*

8. Thomas Klink, *op. cit.*, p. 222

9. Herbert G. Zerof, "U.S. Navy Chaplain Corps Continuing Education Report-Relationship—the Medium of Help." A paper prepared for the Chief of Chaplains, Bureau of Naval Personnel.

10. *Ibid.*

AT YOUR SERVICE

... Just recently we received an inquiry from a chaplain who wishes to work on his doctor's degree by correspondence. We turned to one of the universities here in Washington, D.C., to inquire where to get help on a question like this and they suggested he write:

National University Extension Association,
2001 Riverside Ave.,
University of Minnesota,
Minneapolis, Minn. 55404.

There is a charge of 50 cents to handle inquiries.

... *Dorchester: Greenland Pioneer* by Joseph Chester. 1969. Privately printed. 42 pp. \$2.95.

The author of this booklet was on the *Dorchester* for its five trips as a troop transport on the Greenland run, including the final journey when "the four chaplains" earned their place in history. This is interesting background and eye-witness material of great value to the chaplaincy. Copies available from the author at 2001 S. 16th St., Milwaukee, Wis. 53204.

Exciting Discoveries

By Gordon Chilvers

I found a new understanding of my fellow beings, a new compassion, a fresh desire to share with them in their sorrows and loves and temptations and joys, and a willingness to consider myself equally involved in the human predicament." Elizabeth Elliot who went as a missionary to Ecuador after her husband's death wrote these words. What brought about these results? She read, *Anna Karenina* by Tolstoy.

How often outstanding men have majored in reading! Emerson once said: "When we encounter a man of rare intellect, we should ask him what books he reads, for every great man owes a good share of his greatness to the books handed down to him by preceding generations."

While Abraham Lincoln was an untutored boy in a backwoods community he thirsted for knowledge. He often said: "The things that I want to know are in books; my best friend is the man who will get me a book I

haven't read." Reading good books gave this boy the knowledge that helped him to develop into a great president.

Famous writers have been eminent among strong advocates of reading books, especially those they have not written themselves. Oliver Goldsmith once made this statement: "The first time I read a book, it is to me just as if I gained a new friend. When I read over a book I have perused before, it resembles meeting an old one." This thought that a good book is a good friend led Elizabeth Browning to say: "No man can be called friendless who has God and the companionship of good books."

Any man can be well educated by carefully reading a wide collection of the world's outstanding books, and no man is really educated who neglects them. To be liberally educated, as Matthew Arnold has put it, is to know "the best that has been thought and said."

No man is really educated who neglects books . . .

How are we to read? When Henry Martyn was about to begin his studies at Cambridge University in England a friend gave him this advice: "Read hard, not for the praise of men, but for the glory of God." Henry Martyn took this advice to heart so fully that not only did he gain first-class honors at the university, but also his life's work reflected his reading habits. When he became a famed missionary he translated the Bible into Persian, Hindustani, and Arabic.

Confronted as we are with a vast world of literature from writers of the past and present, what shall we read? As millions of books are available a choice has to be restricted to the best books. The mature Christian reads widely yet he is judicious and discriminating in his choice.

WHAT is to be our criterion in choosing a book? To do our work best we need to be well-informed especially in our own field. Knowing what men are doing and saying is an essential preparation for doing our job. Authoritative books will keep us up to date with the yearly, sometimes even weekly, developments that take place in every field of knowledge.

Wide reading is advocated by knowledgeable men. Francis Bacon the British writer who is famed for his rules for reading, has this to say: "Histories make men wise; poets, witty; the mathematics, subtle; natural philosophy, deep; moral (philosophy), grave; logic and rhetoric, able to contend."

We do well to choose some books

that are mind-stretchers. As intellectual stimulators they will help develop our mental faculties as well as exercise our spiritual muscles. The famous preacher Dr. A. T. Pierson gave this advice to his "Rules for Reading": "Read some books that tax all your powers; and some unattractive ones to call forth concentration of mental powers."

The best books stimulate our personal devotion. They help us to know God better and so we hear him speak to us more clearly. Such books also reveal to us the needs of men. As we couple this knowledge with increased knowledge of God we have prepared ourselves to preach and to counsel.

C. S. Lewis had the remarkable gift of being able to give satisfying answers to the difficult questions that search the depths of all men's lives. Begun as several of his books were as radio talks in the last war, C. S. Lewis discussed problems in a way that was intelligible to the man uninformed on religious matters. Such books as *The Problem of Pain*, *Mere Christianity* and *Miracles* are interesting because of their fresh treatment. They satisfy the minds of intelligent people today.

A doctrinal review with a difference is available. A careful reading of the doctrinal articles in either *The New Bible Dictionary* or *The Interpreter's Dictionary of the Bible* will help coordinate our theological knowledge as well as refresh our minds.

Valued books can come to us in faded covers. Three hundred years ago, men traveled much slower than we do today. They spent more time in

meditation. Outstanding men of earlier ages were illuminated and had noble insights into the way God works in this world. What they have recorded has been so valuable that their words are stimulating and leading men to fresh understanding of God today. As we read their books we shall have fellowship with the greatest and godliest men of all ages.

Among these Christian classics we may include *Confessions* by Augustine; *The Saint's Everlasting Rest* by Richard Baxter; *Pilgrim's Progress* by John Bunyan; *A Serious Call to a Holy Life* by William Law; *The Practice of the Presence of God* by Brother Lawrence; *Thoughts on Religion* by Blaise Pascal; *Holy Living and Holy Dying* by Jeremy Taylor; *The Journal of John Woolman* by John Woolman. Three books that profoundly influenced John Wesley in his Oxford days were *Holy Living and Holy Dying* by Jeremy Taylor, Law's *A Serious Call to a Holy Life* and the *Imitation of Christ*.

Nothing that is human is alien to us. Biographies penetrate to the depths of human nature and show us the inner workings of the human soul. *Henry Martyn, Confessor of the Faith* by C. E. Padwick is short and exciting. *The Life of Florence Allshorn* by J. H. Oldham develops the story of a person with a different outlook. *Courage to Change* by June Bingham is a singularly fresh treatment of the life of Reinhold Niebuhr. While not a biography in the strict sense, Dag Hammarskjöld's *Markings* is a document of spiritual self-revelation that is likely to be valued for many years to come. One of the most penetrating biographies of modern times is *The Life and Work of Sigmund Freud*

by his distinguished and devoted disciple Dr. Ernest Jones.

Fiction that is intelligently written can make an impact on the mind when the same thoughts in nonfiction leave us unmoved. Books by such writers as Dostoevsky and in particular his *The Brothers Karamazov* will stab us awake when we have been dulled by more direct writings. Paton's *Cry the Beloved Country* is another book of considerable worth.

Professor Charles Augustine Briggs of Union Theological Seminary began his still valuable work *Biblical Study* with these unequivocal words: "Biblical study is the most important of all studies for it is the study of the Word of God which contains a divine revelation of redemption to the world." In his chapter on "Exegetical Theology" he makes this statement: "Unless theology freshens its life by repeated draughts from the Holy Scriptures, it will be unequal to the task imposed upon it. It will not solve the problem of the thoughtful, dissolve the doubts of the cautious, or disarm the objections of the enemies of truth."

As we aim to read the best books, we shall not neglect the best Book of all. The British writer Thomas Carlyle says it is the one Book in which "the spirit of man has found light and nourishment, and an interpreting response to whatever is deepest in him."

A busy life limits our reading time, though careful planning can give us the needed minutes. Horace Mann, the famous educator of the nineteenth century, gives us this counsel: "Resolve to edge in a little reading every day. If you gain fifteen minutes a day, it will make itself felt at the end of the year." The person who follows

this advice would read about a score of books of average length each year.

An intense desire for good books on many subjects led John Wesley to read even in circumstances which would have given most of us a good reason for saying we had no time for books. As he traveled around Great Britain, up to 100 miles in a day, he had a book of medicine, science, history, or theology propped up on the pommel of his saddle. In this way he read thousands of books.

What can we expect the reading of good books to do for us? Dr. James H. Snowdon says: "Books are bat-

talions of words which in their massed might are charged with mysterious and almost miraculous power of molding and merging many and even millions of minds into one thought and purpose of life. They resurrect the past and create the future. The scepters of kings and emperors are puny playthings compared with these magic words. With all your greeting, get some good books. Read them, meditate upon them, hug them to your hearts until they soak into your soul and make you wise and strong." Make your exciting discoveries through books. END

SPRING PRACTICE

(Continued from page 21)

port of his listeners. He has quietly participated in the Last Supper, and in shame borne witness to the betrayal. He has stood before Pilate, then gazed at three crosses against the sky, and watched the world grow black.

That man is ready for Easter. He has trained, prepared himself for it.

And something quite unique has happened to him. He did not see all that *in memory* alone. He *experienced* it within his own soul. Nazareth and Jericho, Bethany and Jerusalem, an upper room, a Roman court, and a wooden cross are way stations in the human heart. And, thanks be to God, so is Easter. END

AT YOUR SERVICE

... Joseph Bayly is a man acquainted with grief, his own and others. He has lost three sons, one in infancy, one at five, and another at eighteen. Mr. Bayly's paperback book, *The View from a Hearse* is subtitled, "A Christian View of Death." A number of military chaplains have found this little book to be helpful, practical and relevant to today's awkwardness concerning man's timeless encounter with death. Order from David C. Cook Pub Co., Elgin, Ill. 60120. 95 cents per copy. 95 pages.

... As cold and remote as the urban community may seem today, it can offer help for sudden or chronic problems. See the little book *Tell Me Where To Turn*, Public Affairs Pamphlet No. 428. 25 cents. Order from Public Affairs Committee, Inc., 381 Park Ave., S., New York, N.Y. 10016.

Helping Hands in Hong Kong

By Robert F. Hemphill

When the serviceman arrives in port, he has a friend

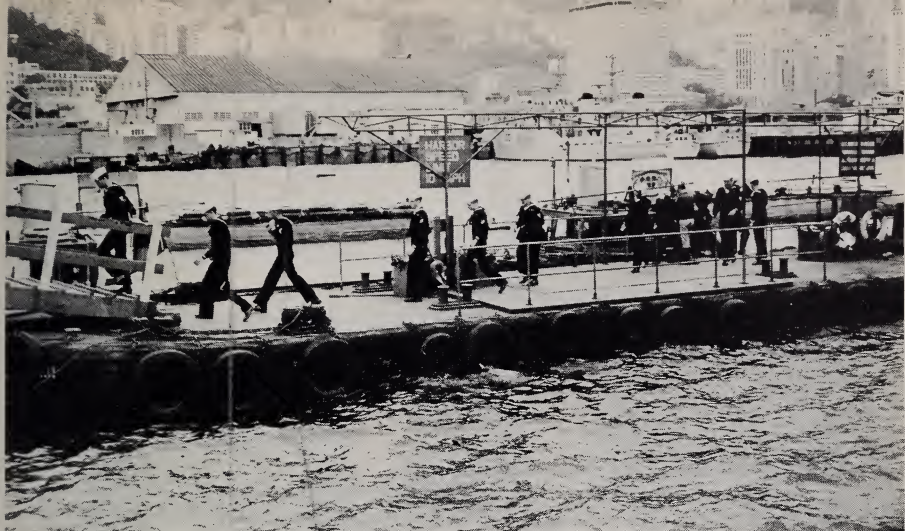
IT has an unwieldy name, an exotic location, and each month over 10,000 of the greatest clients in the world.

Servicemen's Guides Association is perched right on the water's edge at Fenwick Pier in Hong Kong, which is appropriate since the nondenominational organization's chief reason for being is to give both material and spiritual aid to the men of the U. S. Navy's Seventh Fleet when they are in port.

There are usually several Navy ships at the fleet landing in Hong Kong harbor, one of the three best anchorages in the world. As sailors put ashore on liberty, they're already beneficiaries of the Servicemen's Guides Association (sometimes called the SGA). One of its many services is a water taxi operating between the fleet landing and Fenwick Pier.

For the ratings not on liberty the SGA runs what is probably the world's only floating snack bar on a refurbished Chinese junk. The craft provides canteen facilities to ships which authorize it to come alongside, offering hamburgers, hot dogs, onion rings, sandwiches, and soft drinks at reasonable prices, with, as the SGA pocket guidebook asserts in good Navy parlance, "minimum interference to accommodation ladder traffic." Undoubtedly it adds dimension to the meaning of "Hong Kong"—"Fragrant Harbor."

Like many of Hong Kong's institutions the SGA is visitor-oriented, but to a very special category of visitor. The late Francis Cardinal Spellman came to Hong Kong in 1953 on one of his many trips around the world as Roman Catholic military vicar to the



Sailors come ashore from the water taxi operated by the Servicemen's Guides Association (SGA) in Hong Kong harbor.

U. S. Armed Forces. He was disturbed to find that no service organization such as the USA was on hand to greet and guide the substantial numbers of Navy personnel regularly coming ashore.

A few words from the Cardinal to the right people and they formed a group known as the Concerned Americans, numbering about forty and consisting principally of American businessmen. They set up an inter-faith organization and called it Servicemen's Guides Association, rounded up initial operating capital, hired a handful of employees and rented space. Then they recruited volunteer workers from American residents, a practice still followed.

From those tentative beginnings the SGA has broadened its operation and moved its location several times,

remaining true to its original concept as an ecumenical project benefitting American servicemen.

It has twice climbed off the deck after being flattened by devastating typhoons—Wanda in September, 1962, and Ruby in September, 1964. It has also weathered the shifting winds of official planning. In mid-December, 1967, when a major land reclamation effort of the Hong Kong government took shape, the SGA had to move from its old headquarters to a temporary building on a quay extending from Fenwick Pier. Its long planned permanent building is nearing completion on the new site.

TODAY about sixty people in Hong Kong work with the Servicemen's Guides Association, fourteen on its salaried staff. Two non-



Frank and Joyce Knight and their daughters, Krista and Marla, often are present to welcome Navymen to the building of the Servicemen's Guides Association.

military chaplains share the management responsibilities. The Reverend Frank H. Knight, Jr., an American Baptist Foreign Missionary Society appointee, is assigned to the SGA as a resource provided by the Committee on Ministry to Service Personnel in the Far East of the National Council of the Churches of Christ in the U.S.A. Cantonese speaking Father Edward L. Krumpelmann, Maryknoll Missionary, has been the SGA Catholic chaplain for nearly five years. A veteran "China hand," he has spent most of his life in Hong Kong, and during World War II was in South China as a Maryknoll Missionary.

Mr. Knight presently serves as executive secretary of the SGA and thus is the official in charge. When he

leaves in 1970, the title will pass to Father Krumpelmann since it alternates between the Protestant and Catholic chaplains.

The SGA is an all-American operation, although one of its two honorary sponsors is the Anglican bishop of Hong Kong, the Right Reverend Gilbert Baker. The other is the American consul, Edwin W. Martin.

"It's a unique setup but a happy marriage," says Frank Knight, "in that it is run by civilians with two clergymen executives on the scene, and it works with the fleet, the American government, the Hong Kong government, and the Hong Kong police."

In its early days the SGA drew part of its support from the Catholic and

various Protestant churches in the U. S. Now, however, it is largely self-supporting through its several concessions, supplemented by contributions from religious bodies and from the sailors themselves.

In addition to the services already noted, the SGA has a photography shop where its patrons can buy film and get their pictures developed in a hurry. There is a check room, a moneychanging window, a tour and guide expert who can arrange individual or group visits to the standard attractions or to the many church-related activities in Hong Kong. In the SGA building is a package-wrapping counter, a non-floating snack bar, and a television and reading lounge.

Staff personnel enjoy setting up ball games and other athletic contests between teams from visiting ships and local groups. They are ready with shopping information, and urge that before sailors go out to buy up the town, they stop at the U. S. Navy Purchasing Department display rooms a few moments' walk away. There seventy companies selected for their reliability sell over 15,000 different items in a kind of glamorized ship's store open to service personnel only.

For the young bluejacket who forgets his mother's birthday until the last minute, there is a flowers-by-wire concession to solve his problem.

One of the SGA's most helpful features is a chalk board near its main entrance which posts current



Smiling and cheerful Mrs. Henrietta Au provides secretarial service to the SGA staff.



Ping Ki Li, program director for SGA, is now one of the "old hands," having become part of the work about fifteen years ago.





Kitson Kan, another member of the SGA staff, spends his time keeping track of the accounts.

schedules of boats running out to ships in port. Nearby are telephones with lines to the several ships.

It wouldn't be the Navy if there weren't an occasional Shore Patrol, and so the SGA provides office space for the SP. The association also sponsors good behavior competition for visiting ships and presents a handsome plaque to the captain whose crew collects no delinquency reports during five days in port.

FRANK Knight is proud of these American servicemen and considers them remarkably well behaved. Few tangle seriously with the law—and this in a compacted city of nearly four million inhabitants, half of whom are under twenty.

Intent upon helping preserve this image, the SGA is strong on advice and well-intentioned comment. The pocket guidebook offered each visitor is entertaining, instructive, and unsubtle. Under the heading "Arms and Ammunition," for example: "If you would like to extend your stay in the Colony, then take a weapon into Hong Kong. The going rate is about eight years in prison for carrying a loaded weapon. Firecrackers are even good for three years. No weapons are allowed for any reason (including spear guns). This includes supply officers, couriers and mail petty officers."

Predictably the guidebook has complete information about attending church in Hong Kong, listing services held by representative local denominations. It also advises that the SGA can arrange for services to be held aboard ship, and for Navy men as a unit to go to church ashore.

Since the SGA lives in the real world, the guidebook has a few words about girlie bars. The wise sailor is the one who checks the price lists carefully, it notes, because when "the serviceman becomes more relaxed in these establishments, there is a tendency for the prices to sometimes escalate." Like a Dutch uncle or a Dear Abby it admonishes: "The saddest stories ever told come from the girls who work in the bars. Don't let the tugs on your heartstrings end up on your purse strings."

The Servicemen's Guides Association combines the best features of the USA, a base service club, and a chamber of commerce, and moreover, it has the two clergymen aboard.

Which raises a question. Why are they needed when the Navy has

chaplains for its personnel?

Part of the answer is that not all ships' complements include chaplains, and the sailor going on liberty may have a question which he wants to talk over with a chaplain right away. Additionally, SGA experience suggests that sometimes the sailor wants to consult a pastor not in uniform. On the practical side, the right response to a man's concerns may require Hong Kong expertise which a visiting Navy chaplain might not have. The SGA chaplains have few serious personal consultations with servicemen, perhaps five to ten a month, but each day they field hundreds of inquiries, some of them pretty far out.

A ministry of this kind, certainly less formally structured than that of the pastor who confronts the same group of worshipers each week, produces limited evidence of its utility. In Frank Knight's view, however, it had its rewards: "This is a very pragmatic, not a pushy, ministry, and it

finds Christian purpose in service to men to be the important thing." Nonetheless, he and Father Krumpelmann, highly prize the occasional letters they get from commanders whose men have benefited from the SGA ministry.

Because of its address on Fenwick Pier and its mission, the SGA almost exclusively serves Navy personnel, regularly more than 10,000 a month. Hong Kong also hosts hundreds of other American servicemen on rest and recreational leave (R&R) from Vietnam. One Colony newspaper puts the number in town on any given day at 5,000 and concludes happily that they bring \$71 million (U.S.) into the economy annually.

Once the Vietnam War is over the number of R&R servicemen in Hong Kong will decrease, but the U.S. Navy will still sail Pacific waters. Then as now, Navy men will be able to count on a welcome ashore at the Servicemen's Guides Association whenever their ships drop anchor in the Frigate Harbor.

END

AT YOUR SERVICE

...The Military Family by the editors of *Army Times*, *Navy Times* and *Air Force Times*, Army Times Publishing Co., 3rd printing, July '69, 175 pp. \$1.50 paper. This is one of the handiest manuals available for service families trying to keep abreast of all the aids and agencies provided for health and welfare. Order from Army Times Publishing Co., 475 School St., SW, Washington, D. C. 20024.

...There are over 50,000 credit unions world-wide. Nearly 600 have been formed by Protestant congregations, with the Baptists having 181; Methodists 137; Lutherans 23; and Presbyterians 20. This is a democratic, one vote per member, movement which permits advantageous saving and borrowing. Write for details from CUNA International, Inc., Filene House, Madison, Wis. 53701.

Peter Cartwright: Son of Thunder

By Charles Ludwig

The circuit rider helped tame the West

ACCORDING to historians, circuit-riding preachers did more than anyone to tame the wilderness and bring a shadow of order to the raw American frontier. "Have Bible; will preach!" was their motto, and they followed it in spite of the worst obstacles the devil could invent.

The most famous of these great pioneers was ever-eccentric Peter Cartwright. Not afraid of bishops, devils or outlaws, he dented the shoulder-high prairie grass over vast areas of Kentucky, Ohio, Illinois, and Tennessee; swam swollen rivers; slept under the stars; built Methodist churches; conducted shouting camp meetings; and twisted the devil's tail for more than a half-century. He defeated Abe Lincoln for political office, and was later defeated for a seat in

Congress by him. But he considered this just an incident in his stormy battles for the Lord. He never even mentioned the gaunt rail-splitter in his swashbuckling autobiography—a book that has brought inspiration to tens of thousands, and which was translated into French.

The two hundred pound, dark-complexioned Peter Cartwright had the animal courage of a grizzly; the tender heart of a woman; the pugnacity of a cornered tiger; and was nearly as strong as his weight in hungry wildcats.

He also knew how to use his fists!

Cartwright's specialty was the camp meeting, and so successful was he in these prolonged meetings that he frequently had ten thousand and more in attendance. But always there was a

gang of rowdies who would try to break up such a meeting at his most solemn point. His usual method of dealing with these toughs was to knock their heads together and threaten more punishment if they didn't behave.

During one of his camps, some boys seated themselves in an area reserved for the ladies. Cartwright politely asked them to move to another section. All of them but twenty moved. This time the preacher was a little more pointed. "We request every gentlemen to retire from the ladies' seats, that I may see how many country clowns and town fops there are, for these will not move!" This moved all of them but five.

Refusing to be defeated, Cartwright began to count the remaining five. The focus of the crowd was more than they could bear, and so they moved. But they were very angry.

The father of one of the five, a certain Major L., was so angry he cornered Cartwright and began to verbally take him apart. Cartwright tried to shrug it off. But Major L. would have none of this, and began to talk about a duel.

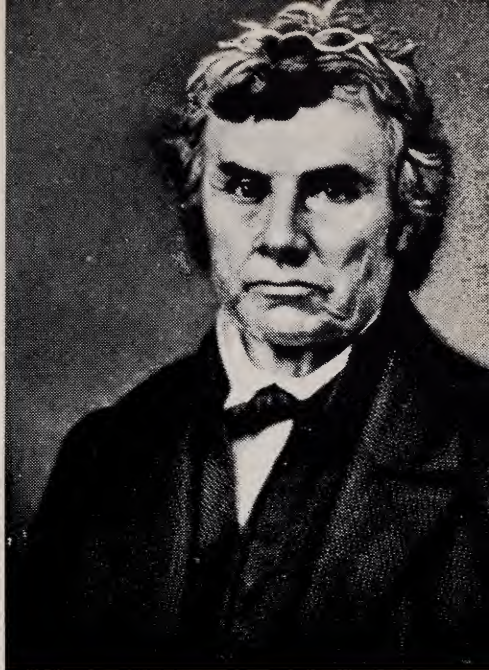
Suddenly the preacher whirled and faced his antagonist. "Major," he said evenly, "if you challenge me, I will accept it."

"Well, sir," snapped the man, "I dare you to fight—to the death!"

"Very well, I'll fight you; and according to the laws of honor, I suppose it is my right to choose the weapons?"

"Certainly."

"Then," said Cartwright, still as calm as a stump, "we'll step over to this lot, and get a couple of cornstalks. I think I can finish you with



PETER CARTWRIGHT, a son of thunder. He received over 10,000 members into the Methodist Church, baptized 8,000 children and 4,000 adults. He ran against Abraham Lincoln twice for political office—once winning and once losing—and he helped to establish some of America's finest colleges.

one!"

Humiliated, the major walked away shaking his fists and muttering threats. Later, he begged Cartwright's forgiveness and accepted Christ!

This uncanny way of getting out of a difficulty characterized much of his ministry. In an early camp meeting, a man approached him with startling news that he had just seen an angel, and that the angel had given him a message for the Methodist.

A few minutes before Cartwright had seen a brilliant flash of light, and so he asked the man if the angel had come with the light.

"Yes, that was the angel!" exclaimed the man eagerly.

"Did he smell of brimstone?" asked Cartwright.

"Why do you ask such a foolish question?"

"Because, if an angel has spoken to you at all, he was from 'the lake that burneth with fire and brimstone!'" Then sniffing the air, and raising his voice so that all could hear, he said: "I can smell it now!"

Cartwright then led the curious crowd over to the stump, and pointed to the scorched spots made by the sulphur and the telltale cigar which had ignited it. Unable to stand the jeers that followed this discovery, the angel-communicator left with his head down.

PETER was born on September 1, 1785, on the James River in Virginia. His father had fought in the Revolution, but had never been able to rise above his poverty. And so, shortly after the war, the Cartwrights, along with about two hundred neighboring families, headed for Kentucky — the great land of promise.

The trip made a profound impression on the future preacher. On a dark rainy evening when the group stopped for the night at Camp Defeat, the elder Cartwright was given sentry duty. This was thought to be absolutely necessary, for several painted Indians had been seen lurking near the caravans during the day. Just after he had taken his post on the edge of the brush, he heard something that sounded like the grunt of a pig. Since

none of the people had brought pigs along, he became suspicious. Then he saw a form moving toward a wagon. Quickly he aimed and fired.

When a light was brought, it was discovered that he had killed an Indian who was fully armed with a rifle in one hand and a tomahawk in the other. A few days later, seven of the families straggled behind. Except for one man, all of them were killed in the night by Indians.

Safe in Kentucky, the Cartwrights rented a farm in Lincoln County, at a place known as the Hanging Fork of Dicks River. Two years later they moved to Logan County. Here, they lived very close to nature. "We killed our meat out of the woods, wild; and beat our meal and hominy with a pestle and mortar. We stretched a deerskin over a hoop, burned holes in it with the prongs of a fork, sifted our meal, baked our bread . . . and it was first-rate eating, too.

"We raised our own cotton and flax. We water-rotted our flax, broke it by hand, scutched it; picked the seed out of the cotton with our fingers; our mothers and sisters carded, spun, and wove it into cloth. . . . And when we got on a new suit thus manufactured, and sallied out into company, we thought ourselves as 'big as anybody.'"

Peter's mother was a member of the Methodist Church and she arranged for services to be held in their cabin. "I was then in my ninth year, and was sent out to invite neighbors to come and hear preaching. Accordingly they crowded out, and filled the cabin to overflowing. Jacob Lurton was a real son of thunder. He preached with tremendous power, and the congregations were almost all melted

to tears: some cried aloud for mercy, and my mother shouted aloud for joy."

With a little group of converts, they built a church building and named it Ebenezer. The little congregation was sorely needed, for Logan County had become such a hang-out for thugs, it was known as "Rogues' Harbor." Murderers, horse thieves, highway robbers, and counterfeiters fled here until they combined and actually formed a majority. The honest and civil citizens would prosecute these wretched banditti, but they would swear each other clear. . . ."

Young Peter saw these derelicts on the street; saw them shot by rival mobs; and thus observed life in its rawest form. It was good training!

BETWEEN 1800 and 1801 some Presbyterian ministers organized a meeting in northern Kentucky at a place called Cane Ridge. This meeting grew unexpectedly, and was joined by ministers of several denominations, and lasted for weeks. "Thousands heard of the mighty work, and came on foot, on horseback, in carriages and wagons. It was supposed that there were in attendance at times during the meeting from twelve to twenty-five thousand people."

Through the influence of this meeting, Peter Cartwright gave his heart to the Lord at the age of sixteen. The camp-meeting movement was born at Cane Ridge, and camp meetings were held all over the country. Peter began to attend these gatherings. Soon he was asked to exhort, and then to preach. By the time he was 17 he was given an exhorter's license by the Methodist Church, and

this was the beginning of his career as a preacher.

Like many other ministers in those days, he had very little education. But he made up for this with a contagious enthusiasm. On a circuit, he carried his Bible, the Methodist Discipline, his fists, a little food and a blanket. He also filled his saddlebags with books, and if he couldn't sell them, he gave them away. Toward the close of his ministry, he said: "It has often been a question that I shall never be able to answer on earth, whether I have done the most good by preaching or distributing books."

On the circuit he earned as little as forty dollars a year, but he didn't complain. He believed that God would take care of him, and he did. He supported a wife, raised a large family and managed to buy a farm at Pleasant Plains, Illinois!

Having moved to Illinois to escape the problems of slavery, and to make sure that none of his children married into slaveholding families, he had a bout with politics. In 1832 he ran with a group for the Illinois State Legislature. He was among the winners while Abe Lincoln, twenty-four years younger than himself, was among the losers.

But in 1846, running on the Democratic ticket, Cartwright was defeated by the Whig candidate, Abe Lincoln. The vote was 6,340 to 4,829. The two men were bitter rivals for a while, but after Lincoln became President, Cartwright gave him his support.

During a conference in Boston, Cartwright was asked to preach in a fashionable church. When the great organ started the anthem, Cartwright leaped to his feet: "Stop that squealing god," he ordered. "I will line the

hymn. We don't worship God in the West by proxy or substitution." He then unbuttoned his collar, rolled up his sleeves, and went to work. And the people listened!

Today, people remember Cartwright for his unpolished ways. They forget that he had a hand in founding some of the great schools in the nation: Illinois Wesleyan University; McKendree College; MacMurray College, and Garrett Biblical Institute.

McKendree College gave him the Doctor of Divinity degree in 1842, and most of the preachers thought he deserved it. He organized scores of

camp meetings, preached for sixty-five years, and was a delegate at fifty General Conferences.

In 1871 an eastern newspaper said of him: "No man has done as much for any one cause as Peter Cartwright has done for the West."

On a September morning in 1872, Cartwright received his summons home. His body now lies on his farm, Pleasant Plains. On his monument are inscribed the words of the text he used in his first sermon: "Trust ye in the Lord forever, for in the Lord Jehovah there is everlasting strength."

END

AT YOUR SERVICE

... A helpful booklet for military personnel is "Christian Servicemen Abroad." The purpose of the pamphlet is to help the soldier and sailor understand his Christian responsibility to his military colleagues, to the people of the area where he is located, and to his enemies. The booklet provides many suggestions on: Living one's faith in new surroundings; being a concerned and sensitive Christian abroad; prayer; resources for group sharing and study; directory of servicemen's centers overseas.

For a free sample copy, write to James C. Baird, Jr., Office of Laymen's Relations, Room 922, Commission on Ecumenical Missions and Relations, 475 Riverside Drive, New York, N. Y. 10027.

... Ohio State Award winning *One Reach One* films are now available for in-church showings for a small rental charge. The series of nine half-hour, 16mm, color, sound films probes some of the compelling problems of today through the perspective of the Christian faith. Subjects dealt with include early years of marriage; sexual behavior on the college campus; aging; economic pressures; modern Phariseeism; search for life's purpose and meaning; alcoholism; guilt and forgiveness and family life.

For complete information write Episcopal Radio-TV Foundation, P. O. Box 11711, Atlanta, Ga. 30305.

Tiro's Gift to Christianity

By Francois Pasqualini

IN the early days of Christianity, shorthand played an important role in the new religion's fight for recognition and extension.

This quick, handy writing system was adopted by the crusading Christian churchmen as a means of spreading the new doctrine and recording the deeds of the saints and martyrs of that era.

Christian orators went around with "notarii" who took down their speeches in stenographic signs and recorded the give-and-take which took place in the course of the numerous councils that were held in those times by religious groups.

Pope Clement I, for instance, once ordered seven notarii to go forth in each sector of Rome for the purpose of writing down in shorthand the deeds of the martyrs who were being prosecuted by Emperor Domitian. That was a far more dangerous job than strict stenographic reporting,

as decrees were in force to execute anyone caught in the act of recording the fate of the martyrs.

One of Clement's successors, Fabian, himself a martyr later on, completed the work of his predecessor by appointing sub-deacons to the notarii for the purpose of transcribing the latter's notes into longhand. It was at that time that the original shorthand signs were submitted to some alterations, mainly due to the necessity of creating new stenograms to record the neologisms coined by the Christian orators.

The system, however, was still known as "Tironian Notes," in honor of a remarkably intelligent Roman slave who blazed a trail to his freedom by inventing shorthand about the middle of the century preceding the Christian era.

Tiro was born in the ancient city of Arpinum, south of Rome, in the year 103 B.C. His mother was a Roman

slave owned by a nobleman called Marcus Tullius Cicero, father of the celebrated orator by the same name.

The bright young slave was brought to Rome in 96 B.C., to study with his master's two sons, Marcus and Quintus, who were about his age and treated him like a friend rather than a slave. This friendship kept growing as the boys advanced in their studies, and when the old master died in 68 B.C., Marcus Cicero became Tiro's legal owner. He made him his secretary and worked in close cooperation with him for many years.

EXACTLY when and where Tiro invented the famous "notes" that won him the title of "father of shorthand" is not clear. Some researchers even question the authenticity of his invention, claiming that Tiro merely stole a stenographic system already in use in ancient Greece or Egypt. There are some who concede that he may have been inspired by a rudimental abbreviating device known to the Greeks or Egyptians before him, which perhaps he perfected and adapted to the Latin language. But most historians consider the "Tironian Notes" as the first efficiently organized system enabling a writer to take down spoken words as fast as they are being uttered.

Tiro seems to have followed Cicero to Thessalia, where the orator remained in exile for one year, until 57 B.C. Back in Rome, the two men resumed their work together, and that is the period the "notes" first made their appearance.

According to some sources, it was Cicero himself who picked up the Greeks' shorthand system during one of his trips to Greece, and taught it to

Tiro, who adapted it to Latin. Whether this is true or not has never been established, but it *was* Tiro who wrote the shorthand treatise which was soon diffused throughout the Roman empire under the name of Tironian notes.

The system was taught in schools to children of all social classes, for the Romans, whose business was usually done "by word of mouth" on the forum, were quick to realize the extraordinary usefulness of stenographic reporting to their way of life.

Thus a new profession was born, and the shorthand reporters of that epoch were significantly called "cursori," which means "runners." Court reporters were known as "notarii" (singular "notarius") because they wrote down the proceedings in *notes* ("notae"), and the name has come down to us through the French "notaire" as "notary," although the stenographic part of the latter's role disappeared a long time ago.

Meanwhile, Tiro was a great help to Cicero, whose literary activity was frequently interrupted by his numerous public speeches and his official functions as First Consul.

In 54 B.C., Tiro's hard work and constant good will were rewarded with the greatest recompense a person in his social class could dream of: Cicero made him a free man. In accordance with the custom of the times, he took on his former master's first and middle names, and was Marcus Tullius Tiro from then on. But he showed his gratefulness to his benefactor by remaining Cicero's best and inseparable friend as well as his devoted co-worker and secretary. This friendship between Cicero and Tiro continued through the years.

SHORTLY afterward, in 51 B.C., Tiro became ill in Greece on his way back from a trip to the Near East. Cicero wrote him frequently during the whole time of his illness. Even in his letters to other friends of his, the great orator often mentioned his concern for Tiro's ailing condition.

When Cicero was sent on a mission to Greece by Pompey, he visited his former slave and lifelong friend in that country, where Tiro stayed on until 47 B.C. to restore his feeble health. But apparently the sick man went back to Rome prematurely, for he suffered a relapse as soon as he resumed his work there. Cicero entrusted him to the care of his own physician and let him use his own country home until his recovery.

In 44 B.C., the year in which Julius Caesar was murdered, Tiro resumed his work once more. Cicero soon had to leave Rome to protect his threatened life after political events took a bad turn for him. He left his business in Tiro's hands and fled, but his enemies caught up with him and assassinated him in 43 B.C.

Whether Cicero had learned the "notes" directly from the Greeks or

from his friend and secretary, the fact remains that he knew how to use them and even taught them to other persons. This is reported in Plutarch's "Life of Cato of Utica." After the death of his illustrious friend, Tiro became famous himself by propagating the teaching of his shorthand system and devoting the rest of his life to literary works, such as a four-volume biography of his benefactor (which unfortunately got lost somehow) and collecting Cicero's epigrams into three volumes with his own commentary, thus perpetuating the great orator's reputation down the centuries.

He also wrote several books on the Latin language, as well as a vast encyclopedia, but his greatest contribution to the advancement of western civilization lies in the widespread use made of the "Tironian notes."

Not only was the system taught in Roman schools and all over the Roman empire, but with the advent of Christianity, which followed shortly after Tiro's death in the year 4 B.C., it was to play a major part, as seen earlier in this article, in spreading the new faith. END

QUOTES

Good family life is never an accident but always an achievement by those who share it.—Jas H. S. Bossard in *Parent's Magazine*.

A country preacher said this: "Most of the naughty things I hear about our youngsters are the same things I watched their parents outgrow."—*Automotive Service Digest*.

One American marriage in every 4 ends in divorce. The other couples fight it out to the better end.—*Arkansas Baptist*.

Christian stewardship is no man's method of using money; it is God's method of using men.—*National Ave-News*.

From New Jersey to Middies to Mothballs

By J. F. Harris

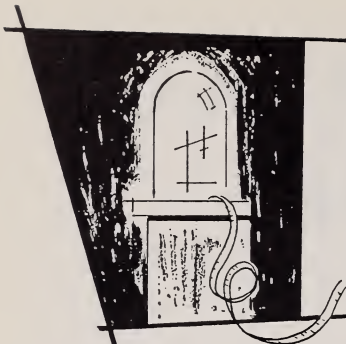
Was it only some years ago
and now some few minutes later
that the biggest greyhound of the sea
pushed her nose through pearls?
Now as I remember, I like to think
it was only moments ago as
I watched her looking for a place to
quietly park and check her bark.
Now again, for some ensuing moments
she must stay straining, chained
to iron trees.

I also like to remember the last time
she came through pearls, and loosed
her riders for a while of pleasure
seeking in pleasure's playground;
even though most were not yet housebroken
to sea's tradition and porting games.
These only schoolboys with a time
away from books and mother—a more
than real pandering of the psyche
and the town: to learn experientially
what was already known from sea stories
olde.

The greyhound will run no more
through pearls! So, too, all her other
war fortune hunting games are over:
for all that glitters is not her big
war bark nor her big dog's growl;
but rather how to keep things quiet
and seafully peacefully letting sleeping
dogs lie, while trying to erase the
ever racing rainbow rabbit's scent.

Yes, a very old tradition to be
buried once again locker deep:
a man, his dog, deep, deep in the
pearling sea. Yet just moments ago,
remember, she too smelled out pearls;
maybe tomorrow again she'll be pearling.

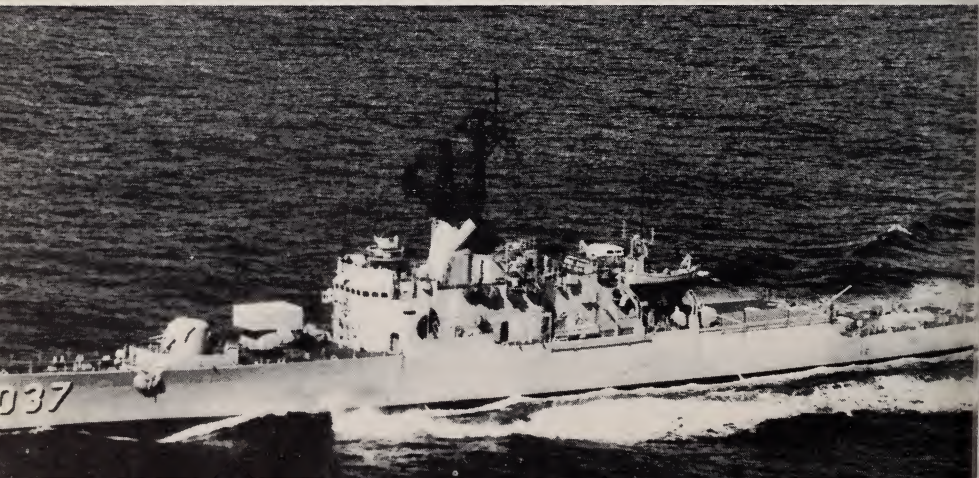
Now as a ghost crew returns to check
her many chains, holding only an
old greyhound whining,
maybe there just might be leash enough
to knit the old girl the sweater she'll
so badly need for the harbor's winter,
as she watches again, but more hopefully
this time, for the sea and her old age
needs once again to freeze over in peace.



NEWS ROUNDUP

Chaplain Bernard Frankel, USNR, Yokosuka, Japan, writes us about the ship pictured below. It is the USS *Bronstein* (DE 1037), named for LTJG Ben Richard Bronstein, MC, USNR, who lost his life in action during WW II. It is the second U. S. Navy ship to bear this name. The first *Bronstein* was commissioned in 1943, served with distinction during the remainder of the war, and was presented to Uruguay in 1952.

The ship is called the *Kosher Cruiser* since it has a tradition of being a Jewish ship. On its torpedo tubes are emblazoned yellow Mogen Davids (Stars of David). Whenever the ship pulls alongside another ship the melody *Hava Negilah* is played on the ship's audio system. LCDR Bonhag is the *Bronstein's* CO. Even though there have never been more than a few Jewish personnel on board the ship, the crew has proudly called themselves "The Wandering Israelites." After a delightful visit to the *Bronstein*, Chaplain Frankel said: "It seems rather symbolic of our inherent democracy. It could happen only in America."





PACAF First Place Award for male choir, 1969, presented by Chaplain, MG, Edwin R. Chess (center) and Chaplain, Col, Bernie Delos from the PACAF Chaplain's office (right) to Hq. 432nd Combat Spt. Group. Left is Ch, Lt Col, Robt. L. Maase, Base Chaplain.



Dr. A. Ray Appelquist, executive of the General Comm on Chs (left) on a trip to the Far East (Japan, Saigon, Thailand) is shown here visiting Udorn AFB. 2nd left is Chaplain James Hayes, JUSMAG in Bangkok. Also visiting were Pastor Ervin Shaffer (3rd left) and Pastor James Davis (4th left) from the Assembly of God Church.

The second US Army Chaplain (Ch, MAJ, Charles J. Watters) in this century was awarded the nation's highest award for heroism. The award was given posthumously in a ceremony at the White House on 4 Nov. 1969. The Vice President of the US, the Honorable Spiro T. Agnew, presented the Medal of Honor to Mr. Kenneth Watters, brother of Chaplain Watters.

Father Watters, a Roman Catholic priest, was born in New Jersey. He attended Seton Hall U., and Immaculate Conception Seminary. He entered the US Army on Aug 2, 1965. On the 19 of November 1967 while ministering to the wounded he himself was mortally wounded and gave his life.

March 1970





In War Memorial Chapel, Washington Cathedral, the Rev. Canon C. Leslie Glenn presents a book listing the names of contributors to a fund honoring (right) the Rev. Canon Luther D. Miller, former Chief of Chaplains, US Army. Among those present at the service was Mrs. Dwight D. Eisenhower, widow of the late President. A committee of service wives raised funds to finance the placing of flowers on the altar of the War Memorial Chapel every year on Chaplain Miller's birthday.

On a visit to Fort Carson, Secretary of Defense, Melvin Laird, visits the Brigade Chapel and converses with Chaplain (MAJ) James Goodner. It is the policy of the Bde Commander, COL Thos. Kennedy, to take all VIPs on a tour of the area ending at the Bde Chapel. The chapel is one of the most attractive small non-standard chapels in the army.



The Rev. James A. Graefe, newly elected president of the Metropolitan New York Synod of the Lutheran Church in America, and the Rev. James D. Ford (right) examine the console of the Cadet Chapel organ, during the Rev. Graefe's visit to West Point, Nov. 15, 1969.

Chaplain Ford also briefed the Rev. Graefe on West Point's religious activities which include the Sunday school taught by 185 cadet teachers, the daily morning devotions at 6:20 A.M. and the various discussion groups.





AMERICAN CLERGYMAN ADDRESSES YOKOHAMA CLERGY CLUB. The Rev. Dr. Jitsuo Morikawa, Secretary of the Dept. of Evangelism Planning of the American Baptists spoke to the Yokohama Clergy Club on Sept. 22, 1969. His subject: "Cross Currents in Contemporary Evangelism." Above (picture on left) shows Dr. Morikawa (center) with Father Francis Gerber, S.M. (left) and Father Joseph Eyllenbosch, S.J. (right). Picture on right shows Dr. Morikawa (left) with Chaplain Marvin E. Snyder, Jr., (center); and Mrs. Snyder (right).



The U. S. Military Academy's Post Chapel celebrated its 25th Anniversary on Oct. 19, 1969. Ch (BG) Ned R. Graves was guest speaker (center). Also participating (L to R): Ch (LTC) Edgar A. Raynis; Ch (COL) Steve P. Gaskins, Jr. (Ret.); Asst. post chaplains Hugh M. Grubb (MAJ); and M. Johnson Hagood II (MAJ).

CHAPLAIN'S CLUB AT ASBURY SEMINARY. Asbury Theological Seminary at Wilmore, Ky., boasts the only known seminary chaplain's club. The Rev. Dr. Fred H. Heather, staff minister of the United Methodist Commission on Chaplains and Related Ministries, was guest speaker during a chapel service. The service was sponsored by the chaplain's club.

March 1970





On a visit to Europe, Chaplain (MAJ GEN) Francis L. Sampson, Army Chief of Chaplains (left) presents awards to the grammar school children in Veghel, Holland....(right) Chaplain Sampson greets the troops at the Berlin Brigade, USAREUR.

The Korean Chapel Choir at Camp Henry, Taegu, Korea, with the chapel staff after a Sunday evening concert saying farewell to Chaplain (LTC) Carmah C. Underwood and welcoming Chaplain (LTC) Daniel K. Hall on 26 Oct. 1969, departing and reporting staff chaplains at Hq. 8th U. S. Army Depot Command/8th U.S. Army Rear.





Chaplain, Col. Wesley J. Buck, Hq. Lackland Military Training Center (ATC), conducted reenlistment ceremonies for Staff Sergeant Ralph L. Williams (right), 8 Nov. 1969. Sgt. Williams had asked for a chaplain to conduct his reenlistment.



ARMY DEPUTY CHIEF OF CHAPLAINS RETIRES Ch (BG) Ned R. Graves, Deputy Chief of Army Chaplains, retired effective 31 Dec. 1969, after more than 29 years of active duty. Ch Graves was ordained in Spokane, Washington, in 1936. He served for a while as pastor of the Jet Christian Church, Jet, Okla.; then in Aug. 1940 he accepted a commission as a First Lt in the Army Chaplaincy. During his years in the Army as a chaplain he served in many capacities with distinction. Among his assignments, he served as the first Post Chaplain for the Army War College, Carlisle Barracks, Pa. from 1951 to 1953.

Ch Graves was appointed Deputy Chief of Army Chaplains in Sept. 1967 with the rank of Brigadier General. He and Mrs. Graves will reside in El Paso, Texas, where Chaplain Graves will assume the pastorate of Bethany Christian Church.

Chaplain Louis G. Alder of the Army Chaplain School (2nd from left) and Chaplain John P. Ettershank (third from left) visited the Navy Chaplains School to study the new techniques and approaches currently being employed at the Navy Chaplains School. They conferred especially with CAPT E. V. Lyons, Jr., CHC, USN (left); and CAPT Cornelius Moul, USN.





Chaplain DeFarris Gooden leading in prayer before convoy leaves to pick up rations. Convoy goes from Duc Pho, in Vietnam, to the port of Sa Huynh daily. This is a dangerous area.



In the village of Phu Le III, Vietnam, about 11 miles from Chu Lai. Chaplain DeFarris Gooden and his assistant, Sp4 Robert Goellner, make monthly visits to give money and clothing to an 11-year-old Vietnamese girl. These gifts come from an ex-marine and his wife in Alabama.

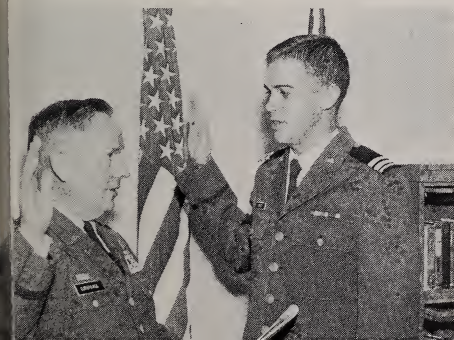
PHUOC VINH, VIETNAM.—He can't match Division Artillery or ARA for firepower, but the "support" the chaplain provides to 1st Air Cavalrymen is often the most vital offered in the war zone. The chaplain is in Vietnam to give the soldier strength in his faith and spiritual guidance, to provide counsel and aid him in his worship. To accomplish his mission the chaplain reaches the combat soldier in the most remote and dangerous areas.





Bishop Henry C. Bunton (2nd from left) of Washington, D. C., Christian Methodist Episcopal Church, meets U. S. Navy representatives during a visit to the Hq. of the Commander in Chief, US Naval Forces, Europe, in London. L to R: CINCUSNAVEUR Fleet Chaplain (CAPT) G. A. Wright, USN; Bishop Bunton; CINCUSNAVEUR Master Chief Gunner's Mate O. O. Henderson, USN; and Chaplain (LCDR) William Massey, Jr. USNR.

SANDIA BASE, Albuquerque, N.M.—2nd LT Ronald Martin Nipper (right) is sworn into the U. S. Air Force by his future father-in-law, Army Chaplain (COL) John A. Lindvall, during ceremonies at Sandia Base.



A session of the Supervisory Chaplain's Conference, Navy, was held in Nov. 1969 at the Marriott Twin Bridges Motor Hotel. The theme: "Navy Chaplains Look to Tomorrow." In this session Chaplain Kelly, Chief of Navy Chaplains, is leading. A realistic plan of action for the 70's was discussed. The Navy's 92 supervisory chaplains were grouped into field teams six months before the conference to discuss proposals for up-dating the mission of their corps.

The National Interreligious Service Board for Conscientious Objectors (formerly the National Service Board for Religious Objectors) at a luncheon meeting Nov. 4, 1969, honored W. Harold Row, retiring chairman. Mr. Row is a member of the Church of the Brethren. In picture Mr. Row is standing. The new chairman is William Snyder, 3rd from left. In the center is Lt. Gen. Lewis B. Hershey, Director, Selective Service—also retiring from that position.





Dr. William J. Reiss, executive secretary of the Lutheran Council in the USA's Division of Service to Military Personnel returned the first week in November to his offices in Washington, D.C. from a globe-circling visitation tour of Lutheran chaplains. He quoted one of the Vietnam GI's as telling him: "If the United States is worth living in, it's worth fighting for." Picture shows Dr. Reiss visiting at SHAPE, EUROPE. L. to R: Ch (COL) Herman N. Benner, International Chaplain, SHAPE; Dr. Reiss; GEN Horace M. Wade, SHAPE Chief of Staff.

FORT HOOD, Texas.—Nov. 19, 1969. Fort Hood Chaplains met to formulate plans for Ft. Hood's fifth annual post-wide religious retreat Jan. 12 through Feb. 6, 1970. Seated from L to R: Chaplains Bennett, Barnett, LeBlanc, Lam, Huebner, Ammerman, and Jackofsky. The theme chosen for the retreat was: "Get in with God Now."

The annual planning conference of the Alaskan Command (ALCOM) chaplains was held in December, 1969, at Fort Richardson. One of the speakers was LTC Robert G. Ruegg, Commander-in-Chief, Alaska. Chaplain, Lt Col, Leland R. Stevens, Chief, Professional Division, writes that 35 projects were selected by the chaplains for the year 1971. Chaplain (COL) Meredith P. Smith is ALCOM Chaplain.





CAPT T. D. Parham, CHC, USN (left) is shown swearing into military service, Bruce Wilson, the son of the Rev. George S. Wilson of the Bethany Presbyterian Church, Bridgeville, Pa. The ceremony took place 10 Oct 1969 at the main recruiting station in Pittsburgh. Chaplain Parham writes: "Bruce will go to OCS in April and later to the Supply Corps School in Athens, Georgia. The Rev. George Wilson was in the Navy on active duty as a chaplain in WW II and in Korea. He was a classmate of mine at Pittsburgh Seminary and the best man at my wedding."



A highlight of the 7th Army Training Center in November 1969 was a joint one-day religious retreat for post personnel of Grafenwoehr and Vilseck. Picture shows Retreat Coordinator Ch (LTC) Thomas J. McInnis (3rd from left) briefing other participants on the program. L to R: Ch (CPT) Nathaniel C. Giannattasio; Ch (CPT) Vito J. Polite; Ch McInnis; Ch (COL) Earl S. Bloxham; and Monsignor Gottfried Merl, Catholic Retreat Master.

An 85-voice interfaith choir, sponsored by the Sukiran Post Chapel on Okinawa, is composed of the finest trained vocalists on the island. Picture shows choir under direction of director Tom Gilkey conducting a practice session for Handel's *Messiah*. On Dec. 12, 1969 the choir sang at Ryukyu Shinpo Hall in Naha; and on Dec. 14 at Kubasaki High School Auditorium.





Ch Joe Stuller, Grissom AFB, Ind. writes: "We had a fantastic Clergy Study Day, Oct. 1969." 87 clergymen were in attendance. Theme: "The Role of the Pastor in a Rapidly Changing

Society." Resource leaders shown in picture: (L to R) Ch Driscoll; Dr. Geo. A. Buttrick; Father Armbruster; CDR Thos. Grissom; Base Commander, James H. Miles.

WEST POINT, N.Y.—Members of the Fort Hamilton, N. Y. Chaplain Officer Advanced Class visited the Military Academy Nov. 6, 7, 1969. 83 chaplains in the 6-months' course toured facilities and chapel at the Academy. They were greeted by MG S. W. Koster, Supt. of the US Military Academy. Picture shows visit to the TV Center—one of the most interesting activities.





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Pray for Joy by MARTIN H. FRANZMANN. Concordia. 1970. 79 pp. \$2.75.

These are wise words, poetic and reverent contemporary prayers. Good for the chaplain's own spiritual nourishment and suggestions on new dimensions for prayer on behalf of chapel congregations.

Jesus, Why? by RICHARD R. CAEMMERER. Concordia. 1969. 93 pp. \$1.95.

Stimulating grist and preparation for the return of Lent and Easter.

Making All Things Human: by MELVIN E. SCHOONOVER. Holt, Rinehart & Winston, Inc. 1969. 188 pp. \$4.95.

A fascinating story of how a clergyman confined to a wheelchair made his Harlem church relevant to the needs of his turbulent neighborhood.

World Development, DENYS MUNBY, Editor, Corpus Publications. 1969. 208 pp. \$5.95.

Even after immediate issues such as Vietnam have been sealed down the subject of this book will be on the world's pressing agenda. This is a collection of papers from the Beirut conference in April, 1968, at which clergy and lay experts, both Catholic and Protestant, came together to study world development problems.

Pastoral Counseling With People in Distress by HAROLD I. HAAS, Concordia. 1970. 193 pp. \$4.95.

A book on basics in pastoral counseling and some very helpful advice on how to recognize situations which lie beyond the skills and competence of the ordinary pastor.

The Prophets by EMIL G. KRAELING. Rand McNally. 1969. 304 pp. \$6.95.

An impressive review of the Hebrew prophets, their appearance in chronological order, their insights, the implications and influences in human history.

Wild Tongues by FRANKLIN H. LITTELL. MacMillan Co. 1969. 173 pp. paper \$1.95.

The author, now professor at Temple University, for a number of years has been a serious student of extremism in the United States. A helpful handbook.

One Way to Write Your Novel by DICK WINFIELD. Writer's Digest. 1969. 162 pp. \$5.95.

Here in one book is all you need to know about writing a novel. Almost everybody plans some day to write a novel. As the sales release on Winfield's book says: "Rich with creative disorder and rollicking humor, this small book contains

nearly everything a beginning novelist needs—except pencil, paper, and his own determination—to write the novel he has always wanted to write.”

Writer's Market 70. Edited by KIRK POLKING and NATALIE HAGEN. *Writer's Digest*. 1969. 700 pp. \$8.95.

After you've written your novel you'll want to know where to sell it. This book tells you. It lists over 4,000 markets for freelance writers: book publishers, magazines, etc. In addition to the general markets, you find out who publishes juveniles, religious materials, trade articles, etc., etc. An invaluable guide for the freelancer.

The Critique of War. Edited by ROBERT GINSBERG. Henry Regnery Co., 360 pp. \$12.50.

18 contemporary essays on the philosophical exploration of war. Originally 192 philosophers were asked to write articles on some philosophical aspect of the problem of war. These eighteen essays were selected as most likely to be productive of future activity, both in the field of philosophy and in the arena of practical politics. Such questions as these are considered: Is war a necessary condition of social existence? Is man's aggression innate? What realistic alternatives to armed confrontation are there?

Understanding the Apocalypse by WILFRED J. HARRINGTON. Corpus Publications. 1969. 275 pp. \$5.95.

Beginning with the strange attraction of the Apocalypse of John, the author seeks to help the reader understand the literary form, the quality and significance of it; and then to those who see Revelation as a sealed book, the author tries to help them find in it an abiding Christian message. A helpful commentary.

Rock 2,000 by HILEY H. WARD. Abingdon Press. 1969. 128 pp. \$2.75.

Pictures and commentary giving “a

scattering of impressions reflecting the bewilderment and rebellion of today's youth and a glimpse at their hopes and fears for tomorrow.”

The Steps of Bonhoeffer by J. MARTIN BAILEY and DOUGLAS GILBERT. Pilgrim Press. 1969. 128 pp. \$6.95.

“Hardly any man of his generation (put to death in 1945) has more influence than he (Bonhoeffer) on the Christian church today.” Martin Bailey, in the introduction of this book, writes: “A whole shelf of resources has been developed so that we may see Dietrich Bonhoeffer within the historic context of the world's reaction to Hitler. . . . But no similar effort has been made to deal with the places which he himself described so effectively in his writings. This volume attempts to fill that void. . . .”

To understand Bonhoeffer here is a helpful pictorial album.

Helping the Retarded to Know God by HANS R. HAHN and WERNER H. RAASCH. Concordia. 112 pp. 1969. \$1.95.

Helping the Retarded to Know God. Instructor's Guide. By HANS R. HAHN and WERNER H. RAASCH. Concordia. 54 pp. 1969. \$1.95.

A text and instructor's guide covering all phases of mental retardation. They discuss the nature of mental retardation, the spiritual needs of the retarded, and the most effective teaching methods for them.

The Church and the Black Man by JOHN HOWARD GRIFFIN. Pflaum Press. 1969. 133 pp. \$2.95.

Griffin seeks to show the white man the church as the black man sees it. “I have found only a handful of men who could break out of the prison of . . . an essentially white culture and who were capable of ‘thinking human’ rather than ‘thinking white.’”

Griffin accepts the charge that the church is a “white racist institution.”

To the black man the evidence shows this to be the case; but the same evidence is simply not apparent to the white man. This book is an effort to bridge this yawning gulf in communication.

Now Songs by MALCOLM STEWART. Abingdon Press. 1970. 80 pp. \$2.50.

98 contemporary gospel songs with guitar chords. In the introduction Sydney Carter points out that we must write new hymns—"hymns which were meaningful for yesterday may not tell the truth we see today." "When we have nothing new to add to what Christians have sung or said before, Christianity will stop. The truth will still go running on, but we shall be standing still... In the nineteenth century, and probably before that, too, most of the songs that were sung in church seem to have been composed by clergymen..." This is not true today. The object of this book is limited; but it has a freshness of approach which shows that those who made it are not standing still.

Sabbaths, Sacraments, and Seasons by ARNOLD KENSETH. Pilgrim Press. 1969. 160 pp. \$6.95.

Prose-poems, prayers, meditations for the entire church year—sabbaths, sacraments, and seasons. Oversized and beautifully printed this book is for the individual to read, to muse over, and to pray from.

Highly Irregular by BRUCE HILTON. MacMillan. 1969. 154 pp. \$5.95.

The thrilling story of six young Englishmen who set out to help thirteen million Biafrans. They were six very different men but one thing they had in common—that was courage in the face of extreme danger. Outside the regular way—*highly irregular*—they got two planes to take food to the starving Biafrans—6,000 of them were dying every day.

Letters of a C. O. from Prison by TIMOTHY W. L. ZIMMER. Judson Press. 1969. 126 pp. \$2.50.

Here's an account of what goes on in the mind of a conscientious objector who opposes military service and chooses imprisonment as an alternative. Many will not agree with this young man—Tim Zimmer—but the fact that he can express his views is a tribute to the democracy in which we live.

Russians in Berlin by ERICH KUBY. Ballantine Books. 1969. 160 pp. 95 cents.

Erich Kuby is the first German to write a book on the Battle of Berlin and its immediate aftermath—the Russian occupation. Kuby explodes a number of myths and tells what really happened in the last days of Nazi Berlin.

The Prophecy of Ezekiel by CHARLES LEE FEINBERG. Moody Press. 1969. 285 pp. \$4.95.

Ezekiel is one of the most difficult books of the Bible. The able scholar, Charles Lee Feinberg, professor of Old Testament at Talbot Theological Seminary, opens Ezekiel to the student as he sets forth Ezekiel's vision of the matchless glory of God; his symbolism; his dramatic prophecies against the nations; his picture of the divine government of the universe. The student will be greatly helped by this detailed, technical, chapter-by-chapter commentary on a highly symbolic book.

Nietzsche by KARL JASPERS. Henry Regnery Co., Third Printing, 1966. 496 pp. \$3.95.

The German existentialist philosopher, Karl Jaspers, sets forth in this book the life and thought of Nietzsche. Jasper's aim is to make the reader "think Nietzsche's thoughts with him." The *American Book Collector* comments: "For years to come this work will be carefully read and discussed and serve as a stimulus for further investigations and studies."

A Theology of Human Hope by RUBEM A. ALVES. Corpus Publications. 1969. 199 pp. \$5.95.

Rubem Alves is a brilliant Protestant

theologian in Brazil. In this his first book he seeks to develop a viable theological account of "what it takes to make and to keep human life human in the world." In the Foreword, Harvey Cox calls Alves's thought a "weapon." Man's hope does not lie in more technology, a better livelihood, but in messianic humanism. "God is present in the historical now, opening the way for a real future but grasped only in the struggle to make such a future."

Asian Dilemma. Edited by ELAINE H. BURNELL. Center for the Study of Democratic Institutions. 1969. 238 pp. \$2.25.

A series of papers on "questions of policy that will affect the United States, Japan, and China in the years to come." These were given at Santa Barbara in a conference held at the home of the Center for the Study of Democratic Institutions. This volume reflects the ideas voiced at the conference. "No consensus was sought and none was reached. The aim was to discover the dimensions of the problems that will confront the nations on all sides of the Pacific.

Lord, Be With by HERBERT BROKERING. Concordia. 1969. 155 pp. \$1.95.

75 prayers that "can open persons, families, congregations, youth, and you to pray for grace in ordinary events." Example, a part of one prayer:

Lord,
remember me,
as You remembered the old man in the ark,
and the young man on the cross.
Remember us all

in the lonely places
where life is memory,
where traffic is gone,
where crowds have left,
where travelers are dispersed,
where seats are empty,
where rooms are vacant . . .

Miracles in Dispute by ERNST & MARIE-LUISE KELLER. Fortress Press. 1969. 256 pp. \$4.95.

The controversy of miracles is more than 2,000 years old. Some say: "With God all things are possible." Others say: "A wise man proportions his belief to the evidence." The authors survey the history of the discussion about miracles from Augustine to the present.

Crossroads in Philosophy by JAMES COLLINS. Henry Regnery Co. 1969. 442 pp. \$3.65.

Dr. James Collins of St. Louis University in this very able book points out in the Preface that contemporary philosophy does not constitute a tight unity; instead it consists of a sprawling variety of methods and concepts. In his own journey to understand today's philosophy he has found three main pathways: existentialism, naturalism, and theistic realism. Collins himself is a theistic realist—and in this book, which deals with the three main pathways—he approaches all critical discussions and evaluations from this point of view.

The Deeds of Christ by HAROLD A. BOSLEY. Abingdon Press. 1969. 176 pp. \$3.50.

This book is third in a series dealing with Jesus Christ: *The Mind of Christ*, *The Character of Christ*, Number 1 and Number 2; and now *The Deeds of Christ*. Ours is the age of the doer, the man who gets things done. Jesus Christ was the world's greatest doer—he lived among us, he found God in life, he healed the ill, he went to a cross—these are some of the things he did about which Dr. Bosley preaches. And more. The senior minister of Christ Church (United Methodist) in New York City writes simply and directly. Each chapter begins with a deed of Christ and goes back to motive, intention, and spirit. Note this great sentence: "Jesus Christ himself is the great deed of God" (p. 31).

The Seven Last Words of Christ by CLEM E. BININGER. Baker Book House. 1969. 109 pp. \$2.95.

The author is the pastor of the First Presbyterian Church, Fort Lauderdale, Fla. Most preachers desire some time to preach a series on the seven words of the cross. Here is a good series. The emphasis is not so much on the theology of the sayings as upon what they say about life today; e.g. Word One is "The Forgiving Spirit"; Number Two is "Hope for the Hopeless"; etc.

In Castro's Clutches by CLIFTON EDGAR FITE. Moody Press. 1969. 158 pp. \$3.95.

David Fite spent five years as a missionary in Cuba before he was arrested in April of 1965 on charges of espionage, counter-revolutionary activities and illegal trafficking of Cuban currency. David's father, Clifton Fite, a pastor in Waynesboro, Georgia, began immediately after David's imprisonment to secure his release. Finally after 42 months victory came.

It is interesting to note that the same issue of the *New York Times* carried the story of David's release (December 23, 1968) as well as the release of the crew of the *USS Pueblo*. But the *Pueblo* story was on page 1; and Fite's story on page 14.

The father tells the story of his struggle, his disappointments, his discouragement. It is a gripping story and in it we see God moving.

Revelation as History. Edited by WOLF-HART PANNENBERG. The MacMillan Co. 1969. 181 pp. \$1.95.

Wolfhart Pannenberg and a small group of his disciples have attacked the theories of Rudolph Bultmann that the Gospels tell almost nothing that is credible concerning a Jesus of history. Pannenberg declares that all history is a revelation of God, that God is known not only through the Bible but in other ways. He and his disciples set forth their views in this small classic.

The Case for Freedom: Human Rights in the Church. Edited by JAMES A. CORIDEN. Corpus Publications. 1969.

175 pp. \$5.50.

This book is the product of a symposium held at The Catholic University of America, Washington, D. C., on October 5-6, 1968. Its aim is "The vision of a Church that will be a beacon of freedom." In a world that is seeking freedom, these writers declare that the Church must proclaim freedom and demonstrate it among its own members.

A few of the rights and freedoms they declare are:

1. The search for truth.
2. Expressions of personal beliefs.
3. Access to objective information.
4. Development of unique potentialities.
5. To work out your own salvation.
6. Conditions of work consonant with human dignity.
7. Freedom of assembly and association.

And so on. (See pp. 12-14.)

Recent Sociology. Edited by HANS PETER DREITZEL. The MacMillan Co. 1969. 298 pp. \$1.95.

Volume Number One of a new series entitled *Recent Sociology* which will attempt to tell the general reader about new developments and recent issues in the field of sociology. Various authors discuss important issues and proposed solutions in the field of sociology.

The Luftwaffe War Diaries by CAJUS DEKKER. Ballantine Books, Inc. 1969. 580 pp. \$1.25.

Drawn from official Luftwaffe sources and the combat narratives of German airmen, this book is the complete account of German fighter and bomber forces—the most comprehensive account we shall ever have of the Luftwaffe in World War II.

They Had a Dream by ERIC BROUDY, WARREN HALLIBURTON, and LAURENCE SWINBURNE. Pyramid Books. 1969. 124 pp. 60 cents.

True stories of the bitter struggles and outstanding victories of great Black Americans. Among these are Ralph Bunche, Ray Charles, Mahalia Jackson, etc.

Teens Alive by ROY F. HEISER and WILLIAM KRUTZA. Baker Book House. 1969. 114 pp. \$1.50.

Subtitle: Getting the Most Out of the Teen Years. This book points the way to a healthy body, a sharp mind, and a genuine Christian spirit.

Exploring Christianity by DAVID E. SIEMENS, JR. Moody Press. 1969. 127 pp. 50 cents.

A small book containing the basic principles of the Christian faith. A good little book to hand to a person who seeks help on what it means to be a Christian.

For God's Sake. Edited by HUGH MONTEFIORE. Fortress Press. 1969. 287 pp. \$1.50.

The Scene: Cambridge University's own church, Great St. Mary's. The Topics: The entire spectrum of Christian and human concern from why we believe at all, to race, war, sex, political morality, secularism. The Speakers: Sermons from a brilliant galaxy of the most articulate Christians and their critics living today.

Tells, Tombs and Treasure by ROBERT T. BOYD. Baker Book House. 1969. 222 pp. \$7.95.

Subtitle: A Pictorial Guide to Biblical Archaeology. Charles F. Pfeiffer in the Introduction to this book gives its aim: "To present the results of a century of archaeological work in clear, under-

standable form. Hopefully it will introduce the lay worker to the fascination of archaeological research, and demonstrate its relevance to Christian faith."

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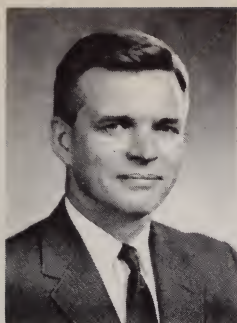
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